

Introduction to Vedic Astrology



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Basic Vedic Astrology

Perhaps the first step in Vedic Astrology is to discard the idea that it is some kind of a superstition. Astrology is composed of two words "Astro" referring to the study of celestial bodies and phenomena and "Logos" meaning the logical application of this scientific study. Vedic refers to the period of the writing of the Vedas and the codification of the data from the Brighu's (database created across India in the form of Brighu Samhita having records of various birth charts and their life events).

Thus, Vedic Astrology refers to the method of Astrology as studied and practised in India since time immemorial. The principal exponent of this is Maharishi Parasara whose writings in the monumental classic Brihat Parasara Hora Shastra form the standard text for Jyotish (Vedic Astrology).

Jyotish is not fatalistic and none other than Brahma Himself can tell you exactly what is going to happen. In fact of the twelve houses that govern the various facets of life, the 3rd, 6th, 10th and 11th houses are called Upachaya or houses of growth. The affairs connected with this house are based on the exercise of free will of the individual and cannot be dictated upon. Thus, the scope for exercise of free will is about 33% in our lives and that is quite a bit if used properly. The Srimad Bhagavat Gita is the discussion between Bhagavan Sri Krishna and His ardent disciple Arjun, the warrior. A question often asked is why does God (Sri Krishna) have to urge and explain the truth of life to Arjuna to fight the battle when He can easily direct him to do so? The sixth house in any horoscope deals with enemies and battles and this is under the FREE WILL of the individual as it is an Upachaya. Hence even Bhagavan had to preach Arjun about the value of standing up and fighting for truth.

The Sun Signs , the "Zodiac"
Dwadas Aditya1- The twelve Sun Signs: For one reason or the other, whether it be the conquest of the Normans or the birth of Christ, the starting date of the year has been varying as calendars come and go. In the scheme of Vedic astrology, the solar calendar consists of twelve houses of 30 degrees each covering the total span of 360 degrees. These are called the twelve Sun Signs (Dwadas Aditya). These signs are fixed (unlike that used in the western astrology) although the names and other significations, nature etc are similar to that used in Western astrology.



Characteristics of the Signs: The signs of the zodiac are classified in various ways. The important ones are listed below:

1. Sex: The sign is either positive "masculine", or negative "feminine". The odd numbered signs (as reckoned from Aries) are the Male or Odd signs while the even numbered signs are Female or Even signs.
2. Ruling Element: Each sign belong to one of the triplicity of Fire, Air, Earth and Water (Refer Tatwa below). "Triplcity" means triplicate or three of a kind and there are three signs of each of the four types of elemental forms. The ancients called these the Fire triplicity (Aries, Leo and Sagittarius), because there are three zodiac signs for each element. We will stick to this terminology instead of using the more refined term 'energy'. Since these signs are similar, this triplicity, trine or TRIKONA (Jyotish terminology) represents harmony or similarity of nature/ interest. These signs are 1200apart.
3. Mobility: Each sign is either cardinal (Movable or Chara), fixed (Sthira) or Mutable (Dual or Dwisbhava). Thus every fourth sign reckoned from Aries is movable, every fourth reckoned from Taurus is fixed and every fourth reckoned from Gemini is Dual in nature. This similarity of every fourth is called the Quadruplicity of the sign. The movable signs have excessive energy and are capable of easy movement showing the predominance of Rajas Guna. The fixed signs have low energy and have an inability to move thereby showing a predominance of Tamas Guna. The Dual signs are a balance between the excessive mobility of the movable signs and the immobility of the fixed signs thereby showing a predominance of Satwa Guna. Guna is the inner attribute of the sign and this inner nature of the sign manifests external in different ways, mobility being one of them.
4. Ayanamsa4: This difference is due to the fact that Vedic Astrology takes into account the astronomical fact of the precession of the solar system around another point called a "Nabhi" or Navel whereby the system precesses (like going back) at the rate of about 50.23 seconds per year (others take an average varying from 50" to 54" per year based on the time of 26,000 years or 24,000 years for the precession to complete one circle of 360 degrees). This precession results in a mathematical correction called Ayanamsa.
5. Sankranti: The dates assigned to the signs of the zodiac are based on the solar ingress (i.e. entry of the Sun) of the signs. Depending on the value of Ayanamsa used, this date can vary by a few days and different "astrologers" assign slightly different dates based on their belief on the date of conjunction of zero point of the precession and Aries (called beginning of Kali Yuga) and the rate of the precession. The Government set up a committee called the Calendar reforms committee to correct the anomaly between the beliefs of different Vedic calendars. The result was what is popularly called the Rashtriya Panchang (National Calendar) and the Lahiri Ayanamsa. The date at which the Sun enters a sign is called the Sankranti. Thus, we have 12 Sankranti's based on the date of the Sun's entry into each of the 12 signs from Aries to Pisces. Good Vedic Astrologers will date events from the days calculated from Sankranti and also the Tithi. The Vedic Sun signs have a profound influence on the desires of the soul, which is the real individual and if charts are matched on the basis of the Sun signs in addition to the Moon, then real compatibility can be ascertained. Thus, in a way, people having the same Sun signs as given below can be called "soul mates".
6. Tithi: Tithi is the Vedic date of the Lunar calendar and is a measure of the distance between the Sun and the Moon starting from Pratipada when they conjoin to Poornima when they oppose at 180 degrees. There are 15 Tithi in the Sukla Paksha (Waxing Phase) and 15 Tithi in the waning phase (Krishna Paksha) (Refer Table-2). Each Tithi is an angle

of 12 degrees. This angle is mathematically represented as the manifestation of Jala tattva in our consciousness.

Table-1: The Characteristics of the Signs

Sign		Triplicity	Quadruplicity		Sex	Ruler
No	Name		Mobility	Guna		
1	Aries	Fire	Movable	Rajas	Male	Mars
2	Taurus	Earth	Fixed	Tamas	Female	Venus
3	Gemini	Air	Dual	Satwa	Male	Mercury
4	Cancer	Water	Movable	Rajas	Female	Moon
5	Leo	Fire	Fixed	Tamas	Male	Sun
6	Virgo	Earth	Dual	Satwa	Female	Mercury
7	Libra	Air	Movable	Rajas	Male	Venus
8	Scorpio	Water	Fixed	Tamas	Female	Mars & Ketu ²
9	Sagittarius	Fire	Dual	Satwa	Male	Jupiter
10	Capricorn	Earth	Movable	Rajas	Female	Saturn
11	Aquarius	Air	Fixed	Tamas	Male	Saturn & Rahu ³
12	Pisces	Water	Dual	Satwa	Female	Jupiter

Table 2: Tithi or the Vedic date (All angles in degrees)

Paksha	Tithi	Angle	Tithi	Angle	Tithi	Angle
Sukla Paksha	Pratipada-1	0 -12	Dwiteeya-2	12-24	Truteeya-3	24-36
	Chaturhi-4	36-48	Panchami-5	48-60	Shasti-6	60-72
	Saptami-7	72-84	Astami-8	84-96	Navami-9	96-108
	Dasami-10	108-120	Ekadasi-11	120-132	Dwadasi-12	132-144
(Waxing Phase)	Trayodasi-13	144-156	Chaturdasi-14	156-168	Poornima-15	168-180
Krishna Paksha	Pratipada-1	180-192	Dwiteeya-2	192-204	Truteeya-3	204-216
	Chaturhi-4	216-228	Panchami-5	228-240	Shasti-6	240-252
	Saptami-7	252-264	Astami-8	264-276	Navami-9	276-288
	Dasami-10	288-300	Ekadasi-11	300-312	Dwadasi-12	312-324
(Waning Phase)	Trayodasi-13	324-336	Chaturdasi-14	336-348	Amavasya-0	348-360

Tatwa: There are five principal elements or states of existence of all material bodies called TATWA. These are (1) the Solid state called PRITHVI or Earth, (2) the Liquid state called JALA or Water, the Gaseous state called VAYU, the Vacuum state called AKASH or the Energy state called AGNI. Each sign is assigned one of the four principle elements of Agni (loosely called Fire), Vayu (loosely called Air), Prithvi (loosely called Earth), and Jala (loosely called

Water). However the fifth, Akash Tatwa (loosely called Sky) pervades all the signs and represents Vishnu Who pervades everything although not visible to mortal eyes.

Table 3: Sun Sign & Healing Gemstones

Name of Sign	Vedic Name	Dates of Sign	Healing Color	Healing Gemstone	Hindi Name
Aries	Mesha	April 15 to May 14	Red	Red Coral	Moonga
Taurus	Vrisab	May 15 to Jun 14	White	Diamond	Heera
Gemini	Mithun	June 15 to July 14	Green	Emerald	Panna
Cancer	Kark	July 15 to Aug 14	Lt. Pink	Pearl	Moti
Leo	Simha	Aug 15 to Sept 14	Off. White	Ruby	Manik
Virgo	Kanya	Sept 15 to Oct 14	Gray	Emerald	Panna
Libra	Tula	Oct 15 to Nov 14	Black	Diamond	Heera
Scorpio	Vrischik	Nov 15 to Dec 14	Lt. Yellow	Cats Eye	Lahsanya
Sagittarius	Dhanus	Dec 15 to Jan 15	Yellow	Yellow sapphire	Pokhraj
Capricorn	Makar	Jan 15 to Feb 13	Blue	Blue Sapphire	Neelam
Aquarius	Kumbh	Feb 14 to Mar 14	Varigated	Hessionite	Gomedh
Pisces	Meena	Mar 15 to April 14	Crystal white	Yellow sapphire	Pokhraj

Footnotes

1. Aditya is the name of the Sun God as born from Aditi [the mother of the Gods or Deva's (Deva is derived from Diva, meaning the giver of light or enlightenment)]. There are 12 Aditya's or Sun Gods for each of the 12 months of Solar transit through the 12 signs. To find your Sun God/Aditya, refer to Vedic Remedies in Astrology by Sanjay Rath.

2 Ketu, the descending node is the co-lord of Scorpio

3 Rahu, the ascending node is the co-lord of Aquarius

4 Ayanamsa: this is the precession of the solar system and is to be added or subtracted from the zero point of Aries in the western chart to arrive at the Vedic Horoscope. For example, the solar ingress into Aries resulting in the start of the Aries Month in western astrology is March 21. However, the Ayanamsa at present (2000 AD) is about 23 degrees and adding 23 days to March 21 we get April 14 as the date for Solar ingress into Aries in the Vedic Calendar.

What is Hora Shastra?

Definition

The word hora means a unit of time equivalent to an hour and in all likelihood has been the root of the same word. It is derived from two words "aho" & "ratra" meaning "day" & "night" respectively. Thus hora also means the most primary two-fold division of time on the basis of the day & night. This takes into account not only the time frames but also the quality of time like the day is dominated or ruled by the Sun and the night by the Moon. This word also forms the first sub-division of the signs into two Hora's ruled by the Sun & Moon. Thus, the word HORA broadly describes the quantity and quality of time.

- The word shastra means "science".
- Thus hora shastra is translated as "the scientific study of the quality of time".

Maharishi Parasara

Maharishi Parasara was the first to use this term in his monumental classic "Brihat Parasara Hora Shastra" (BPHS) showing that this scientific basis of Astrology was at different stages of development and that the rules and principles had not been fully revealed. We find works like Lomas Sutra or Garga Hora which are dated to have preceded BPHS wherein different sets of rules and methods have developed. Going further back, we find the host of Brighu's with their Nadi's as well as the other Nadi works like those of Maharishi Agastya where the quality ranges from a good database of horoscopes and life events to revelation of some principles of transits and other methods of timing of events. Going even further back in time we arrive at the most rudimentary form of astrology in the Manu Smriti where equivalents of planetary motions and the lives of creatures have been drawn. Statements like a "a day in the life of the Deva's (Graha's ruled by the Sun also called Deva from the root Diva) is equal to a year in the life of humans" show the extent of development of this scientific study. However, the time was not ripe for the complete revelation and this happened gradually till the time for the appearance of Sri Krishna drew near and then Maharishi Parasara, the father of Maharishi VedaVyasa compiled the BPHS.

The BPHS in its present form seems to be very disjointed with every new version coming out with a few more chapters and additions showing that somewhere down the line, the oral tradition was broken and that the entire BPHS was hidden or lost to our civilization. Maharishi Jaimini the ardent disciple of Maharishi VedaVyasa has given a most secret work titled "UPADESA SUTRA" or "Advisory Stanza's". Vedavyasa was the contemporary of Sri Krishna and hence, his disciple Jaimini was born or lived in the beginning of Kali Yuga. Realizing the falling standards of the quality of time with the advent of Kali Yuga Jaimini must have decided to couch the secret passages that were to be transmitted by the oral tradition into very short stanza's (easier to remember) composed of a few words each and yet, pregnant with meaning.

We may conclude that BPHS is the high watermark of Vedic Astrology and the beginning of the tradition of the scientific study of astrology.

Tradition & scientific temper

The Sri Jagannath Center aims at reviving this scientific temper along with the respect for the tradition. Unless there is a harmonic balance between the two, the truth will continue to delude us. We must realize that the complete revelation of this knowledge is dependent on the quality of time and that we must approach this subject with pure minds and sincerity in our search for this truth. This has been explained in the Rig Veda III.62

Tradition is traced from Sri Chaitanya Mahaprabhu who is regarded as Sri Krishna of our times, having revealed the path of devotion and sincerity called Bhakti for Sri Jagannatha. Sri Achyuta dasa was his disciple given the task of reviving the jyotish tradition. Jyotish being a Vedanga (limb or specifically, the eyes of the Veda) Sri Chaitanya Mahaprabhu left this to one of his disciples while pursuing the goal of revealing the truth of the Veda's and Vedanta itself. There

are various interpretations of these wonderful works of Sri Achyuta Dasa.

The importance of Hora Shastra or Jyotish (as it is popularly known as) is seen in the words of Sri Chaitanya Mahaprabhu " JAGANNATHA SWAMI NAYANA PATHAGAMI BHAVATU ME" wherein He prays to Lord Jagannatha (form of Sri Krishna/Vishnu as the Teacher) to guide His sight towards enlightenment. And, we already know that Jyotish is the EYE of the VEDA's. Thus Jyotish is a very important shastra as it provides the much needed "eyes" for any human being to progress towards his goals (Narayana). This is the third eye of the mystics wherein spiritual knowledge and the future is revealed.

Opening the third eye for Jyotish

This opening of the eyes is symbolically done by the transmission of the mantra from the Guru (Teacher) to the Sishya (Student) in the tradition of passing of the knowledge. This ability also implies sight of the happenings of the past, present and the future. In the Mahabharat we have the two cases of Sanjaya and Arjuna getting this divine sight from the blessings of Maharishi Vedavyasa and Sri Krishna respectively. Thus, by worshipping Maharishi Vedavyasa and Sri Krishna (in the form of Jagannatha as revealed by Sri Chaitanya Mahaprabhu) our third eye can be activated. There are various mantra for this purpose and two Bijakshara mantra are given here as an example. While the mantra for VedaVyasa needs to be checked for suitability, Krishna Mantra's are the only exceptions where no suitability check need be done. It maybe noted that this is the only exception in the books of Mantra Shastra.

Advised mantra for beginners (Choose any one and stick to it)

व्यां वेदव्यासाय नमः

vyām vedavyāsāya namaḥ

ॐ जुं सः व्यां वेदव्यासाय नमः सः जुं ॐ

om jum saḥ vyām vedavyāsāya namaḥ saḥ jum om

व्यां व्यासदेवाय नमः

vyām vyāsadevāya namaḥ

हौं जुं सः व्यां व्यासदेवाय नमः सः जुं हौं

haum jum saḥ vyām vyāsadevāya namaḥ saḥ jum haum

क्लीं कृष्णाय जगन्नाथाय स्वाहा

klīm kṛṣṇāya jagannāthāya svāhā

ह्रीं श्रीं क्लीं कृष्णाय जगन्नाथाय स्वाहा

hrīm śrīm klīm kṛṣṇāya jagannāthāya svāhā

हरे राम कृष्ण

hare rāma kṛṣṇa

Scope

By the definition given above, Hora shastra has a very wide scope and includes every branch of study that tries to identify the quality of time to predict the happenings of the future on the basis of certain predefined hypothesis and rules. A diagram of this vast scope is linked here.

Foundation of Vedic Astrology

– The Philosophy

A journey of a thousand miles must begin with a single step. — Lao-tzu

1.1 Creation

Creation of the Universe has been a popular theme with philosophies and so also with Vedic Astrology. Parasara[1] teaches that the entire manifested[2] Universe is but one-eighth portion of the body of Narayana[3]. The size of the unmanifested Narayana is infinite and just like dividing infinity by any number the quotient is still infinity, so also the size of the manifested portion of Narayana is infinite[4]. Essentially, the absolute Narayana is Nirguna[5] but as a part of His pleasure[6], does attain the three Guna[7] due to Yoga (union) with the three kinds of Shakti[8].

The whole body of Narayana is divided into four parts called (1) Param-Brahmā, (2) Maha-Vishnu, (3) Sada-Shiva and (4) Vasudeva. These parts cannot really be differentiated from the whole as the pure nectar pervades them and the names used here are merely to aid understanding. Thus, Narayana with Sri[9] Shakti is called Maha-Vishnu and is of pure[10] Satwa Guna; Narayana with Bhu[11] Shakti is Param-Brahmā and is of pure Rajas Guna; while Narayana with Nila[12] Shakti is Sada-Shiva and is of pure Tamas Guna. These three parts are full of nectar and are imperceptible. The fourth part of Narayana is Vasudeva. This quarter is further divided into two parts – one part that is perceptible (with three Shakti i.e. Sri-Shakti, Bhu-Shakti & Nila-Shakti and three Guna's intermingling) and the other part that is imperceptible (with two Shakti's: Sri-Shakti & Bhu-Shakti).

1.2 The Expansion of Vasudeva

The perceptible part of Vasudeva is Karanodakasayi-Vishnu or the principal evolver and the first intention of creation is seen in the evolution of the sixteen principles of material action[13]. Srila Prabhupada[14] opines that many such universes come out of the pores of the skin of Karanodakasayi-Vishnu. This is the first expansion (first Pada) of Vishnu of the three Pada[15] (steps) in which the Lord manifests. Having created the universes Vasudeva/Vishnu enters into them for continuing the process of creation. In the next two-stages/ steps, He is known as Garbhodakasayi Vishnu and Kshirodakasayi Vishnu.

The three-fold division continues into the next level due to the expansion of this perceptible part of Vasudeva with the motive of entering into each universe. Vasudeva takes the form of Garbhodakasayi Vishnu lying within the half of the universe, which is full with the water of His perspiration from the pangs of multiple births. Vasudeva (Garbhodakasayi Vishnu) with Neela Shakti (Tamas) evolves as the Shankarshana; with Bhu Shakti He expands into Pradyumna (Rajas) and with Sri Shakti He evolves as Aniruddha (Satwa Guna)[16]. There is an intermingling of the Guna's (modes of nature), and the prevailing modes shall dominate the nature of the expansion.



The expansions of Sankarshana (Neela Shakti – Tamas) further evolve into the Maha Tatwa (the primordial five states of physical existence) while those of Pradyumna (Bhu Shakti – Rajas) evolve into Ahamkara (individual ego) and Aniruddha (Sri Shakti – Satwa) evolves into the demiurge Brahma (Ahankara murti). This is conceived as the stem of the lotus (akin to the umbilical chord) growing out of the navel of Garbhodakasayi Vishnu (as Aniruddha). The stem has a thousand petal lotus as its apex (like the Sahasrara Chakra – thousand petal Chakra in the cranium) on which resided Brahma. The stem has been equated to the three Loka (planes of existence) or to fourteen Loka depending on the context. Such brilliant imagery helps to clear many a misconception. For example there is this never ending debate about the correct time of birth – as to (a) whether it is the Garbha

pravesha or coming out of the uterus, (b) Nadi sodhana – cutting of the umbilicus or (c) Prathama rodana – first cry? If we were to accept this imagery of Brahma on the umbilicus of Garbhodakasayi Vishnu as symbolizing birth, then it is time of cutting of the umbilical chord, which is the correct birth moment.

Ahamkara born of predominant Rajas further evolves into three parts based on the Guna's. A more Satvic expansion (born from Satwa or goodness) is into a Deva; Rajasik expansion (born from Rajas or Passion) is unto the Indriya's {five Gyanendriya or senses related to knowledge (1) smell, (2) taste, (3) sight (4) hear and (5) touch or feel and five Karmendriya or five primary actions (1) speech, (2) grasping, (3) walking, (4) evacuation/cleansing and (5) procreation}; and the Tamasik expansion (born of Tamas or ignorance) is into Pancha Bhoota (five states of physical existence) called (1) Agni – fire/energy (2) Prithvi – earth/solid (3) Jala – water/liquid (4) Vayu – wind/gas and (5) Akash – ether/vacuum. The Dhi (Supreme intelligence of Vasudeva) enters the process of creation through Ahamkara and besides the creation of the Tanmatra {five subtle elements – (1) Energy – Agni (2) Solid – Prithvi (3) Liquid – Jala (4) Gas – Vayu and (5) Akash – Vacuum in the physical sense but an ethereal substance in the metaphysical sense} and the Indriya as indicated, also creates the Mana (Mind or consciousness). All these creations are 'active' as they arise with their individual Shakti's. In fact, Ahamkara itself has been created from the Rajas of Pradyumna and in turn its creations will also exhibit such traits as associating for the purpose of creating active elements and bodies that are principally Rajasik. Thus all creatures and living bodies are created from Ahamkara.

The Vishnu Purana confirms this postulation and adds that the 'Paramatma' is the 'Purusha' and adds that He is 'Kaala' or time (the controller of the sixteen laws of material action). Thus evolved the concept of Kaala Purusha (personification of time as an aspect of God) and the Bha-

Chakra (zodiac) as the celestial clock that not only represents the Kaala Purusha but also indicates the quality of time. Kshirodakasayi Vishnu or the Paramatma expands from Vasudeva/Garbhodakasayi Vishnu into the body of Brahma (through the Satvic incarnation Aniruddha) and thereafter enters the body of every living being to reside in the heart (lotus[17]). By a similar process, the Jeevatma (or the individual personal soul) also enters the body and shares a berth next to the Param Atma in the heart. Parasara[18] has opined that the Paramatma resides in all Jeeva's i.e. all living beings have a portion of the divine spark of Vishnu within their hearts. The potency of this spark of Vishnu is called Paramatma-amsa whereas the potency of his or her own individual soul is called Jeeva-amsa.

Figure 2 : Karanodakasayi-Vishnu



Sankhya Shastra has a similar postulation (as taught by Sri Krishna in the Srimad Bhagavat Gita and Kapila Muni an incarnation of Vishnu in the Srimad Bhagavatam) in so far as the expansion of Garbhodakasayi Vishnu is concerned. This teaching is grossly different from the fundamental atheism of the Sankhya Shastra given in the Sankhya Karika of Isvarakrishna attributed to Kapila. Kapila Muni the legendary founder of this

system of philosophy[19] gave this knowledge to His mother Devahuti and is different from Kapila Muni as indicated in the Bhagavatam. The principal difference is in the view of the Purusha as being the prime creator (Krishna/Kapila) and just an inactive spectator of the evolution of Prakriti (Isvarakrishna).

Figure 3 : Garbhodakasayi Vishnu

The expansion of Vasudeva is based on twenty-five principles (Tatwa). The first principle is [1] the Purusha or Vasudeva the principal evolver Who glances at [2] Prakriti (Shakti - personified as Mother Nature) while lying on the Karana Sagar (causal ocean). The



Purusha has three forms[20] as (a) Maha Vishnu or Karanodakasayi Vishnu, (b) Garbhodakasayi Vishnu and (c) Kshirodakasayi Vishnu at the three levels of evolution. At the first level, the

exhalation of Karanodakasayi Vishnu produces innumerable universes that start as a seed and expand as they float above the causal ocean. At the second level, Garbhodakasayi Vishnu enters each of these universes and interacts with Prakriti in its three constituent qualities called Guna to produce besides others, [3] Intelligence (Dhi or buddhi called Maha ‘the Great One’). From intelligence is produced [4] Ahamkara (Self consciousness).

Ahamkara interacts with Neela Shakti in the mode of Tamas to produce the Tanmatra (five forms of material existence in the particle form). The Tanmatra or particle forms of physical existence are [5] Akash - Vacuum or ether depending on context, [6] Vayu – Gas, [7] Jala – liquid, [8] Prithvi – Solid, and [9] Agni – Energy. The five forms of gross physical matter called Maha Bhoota was created from these molecular forms. These are also named as the molecular forms (as they are not different from their constituent molecules) as [10] Akash - Vacuum or ether, [11] Vayu – Gas, [12] Jala – liquid, [13] Prithvi – Solid, and [14] Agni – Energy.

Ahamkara interacts with Bhu Shakti in the mode of Rajas to produce the five sense organs called Gyanendriya – [15] hearing, [16] touch, [17] sight, [18] taste and, [19] smell and the five organs of action called Karmendriya - [20] speech, [21] grasping, [22] walking, [23] procreation and, [24] evacuation. Each of these organs and senses correspond to a Tanmatra/Maha Bhoota respectively. The final product of Ahamkara is the Mana (Mind) that interacts with the various Gyanendriya and Karmendriya and is influenced by the Tanmatra and Maha Bhoota i.e. the mind is the link between the senses and organs that are in constant interaction with the molecular and gross material forms.

1.3 Shakti

Shakti is viewed as the principal field of evolution and in that sense is construed as a feminine personality but is viewed as a potency or energy type. Narayana, the Supreme Lord has two types of energies. These are the superior Spiritual energy and the other is the inferior material energy that manifests. The spiritual energy is further classified as internal and marginal. These are called Antaranga Shakti (internal spiritual energy), Tathastha Shakti (marginal spiritual energy) and Bahiranga Shakti (external material energy). Just as light loses its intensity as it goes further from the lamp (bulb source), so also the Antaranga Shakti is viewed as the concentrated effulgence existing within the Lord and is called Para Shakti as it exists only at the Para level. Tathastha Shakti is like the light just outside the lamp (glass cage of the bulb) and is also spiritual in the sense that it does not serve the purpose of making objects visible. The light which is outside the bulb helps us to see objects by reflecting from their surface and in a similar manner the Bahiranga Shakti is the original effulgence, field or potency that is involved in the process of creation.

The Antaranga Shakti (internal spiritual energy) has three attributes. One is called Hladini Shakti and is like Neela Shakti or the pleasure potency and this internal quarter of the Supreme Lord is akin to Sadashiva. The other attribute is called Sandhini Shakti which is like Sri Shakti or the existential potency and this quarter portion of the Supreme lord is Maha Vishnu. The third attribute of the spiritual energy is called Samvit Shakti and is like Bhu Shakti or cognitive potency and this quarter of the Supreme Lord is Param Brahma. Refer Figure-1 where these are schematically shown as the three complete quarters in the imperceptible portion. The Padma

Purana refers to these as the Tri-Pada –Vibhuti (three quarters) and provides elaborate details. It adds that the material manifestation is in the Eka-Pada-Vibhuti (one quarter).

The Tathastha Shakti is present in the fourth quarter as the margin or meeting point between the internal Antaranga Shakti and the external Bahiranga Shakti. As mentioned above, this is also spiritual energy and is viewed by Parasara as having two attributes - Sri Shakti and Bhu Shakti. Narayana in His interaction with the Tathastha Shakti is known as Vasudeva and is represented as a half of the fourth quarter in the schematic diagram (Figure-1). This portion is also imperceptible. Vasudeva in His multiple expansions as Kshirodakasayi Vishnu is the Paramatma (Universal soul or Macrocosmic expansion). The name Kshirodakasayi ‘Vishnu’ implies the yoga (union) of Vasudeva and Sri Shakti and indicates the perception of the Paramatma as being of pure Satwa Guna. This is viewed as the pure white light as indicated by the descriptive term Kshirodakasayi[21]. The other Yoga of Vasudeva is with Bhu Shakti and this multiple expansion is called the Jeevatma (Individual spirit soul or Microcosmic expansion). These are like the various colors of visible light as well as the invisible ‘dark’ ultraviolet. Just as the diffracted light colors are like the original white light in every possible sense except the breadth of their spectrum, so also the Jeevatma have the potency of the Paramatma but are different in their individual potency.

These Jeevatma or Jeeva’s are like water particles that have acquired excessive energy (‘Rajas’ from Bhu Shakti) to become steam and have left the surface of the boiling water. Having moved away from the surface of the water these tiny water particles acquire various forms in various substances and being to believe in their independent existence in these substances as being different from the water reservoir from where they originated. In a similar manner the Jeevatma dwelling in the material substances begin to believe in their independent existence as different from the Paramatma. The closest contact that any being has with God is the juxtaposition of the Jeevatma and the Paramatma in the heart (lotus).

The external Bahiranga Shakti is present in the other half of the fourth quarter and has Yoga with Vasudeva as Sri, Bhu and Neela Shakti for the process of creation.

Whereas Sri Jiva Gosvami lists twenty Shakti’s in the Bhagavat Sandarbha, Parasara lists forty Shakti’s in two groups of twenty each as the potencies of the spiritual energy. This shall be discussed in a separate volume under Vimsamsa.

1.4 Deva

Most scholars misinterpret the word ‘Deva’ as meaning ‘God’. In reality, there are 33 Deva’s with about 330 million forms. The word is derived from the root Divu that has ten meanings[22] (for a better understanding, refer to the glossary) –

1. Krida - sporting
2. Vijigisha - conquest
3. Vyavahar - occupation/pursuit
4. Dyuti - intellectual inspiration or brilliancy
5. Stuti – praise

6. Moda – pleasure
7. Mada – exhilaration, intoxication
8. Swapna – dream
9. Kanti – splendor
10. Gati – direction, movement

These words define the purpose of a Deva. Jaimini defines Deva or Devata as indicated by the Devata Karaka[23] planet. This is the third in the hierarchy (of spiritual needs) after the Atmakaraka (helps in the determination of the Ista/Isa directing emancipation from the cycle of rebirth) and Amatya Karaka (deity symbolizing sustenance in this world). Thus Deva or Devata is the Guru and guides or illuminates certain inherent abilities that will develop in this life or the spiritual path or that which leads to fulfillment of desires etc. Nirukta[24] defines Deva as that which (a) confers benefits (Danada) (b) illumines (Deepanad) or (c) is the source of such knowledge or illumination (Dyutanad). Thus, translating deva as God is conceptually incorrect. This view is further confirmed without an iota of doubt in the Aitereya Brahmana[25] as well as the Sathapatha Brahmana[26]. The natural question is ‘if Deva’s are not Gods, then who or what are the Deva’s and in what manner are they linked to Jyotish’?

Sathapatha Brahmana 14.16:

Katame te trayastrimshat iti ashtou vasavah; ekadasa Rudra, dwadasa-Adityah ta ekatrimshat;
Indraschaiva Prajapatischa trayatrimshaviti.

(We) speak of the thirty three (Deva) of which eight Vasu, eleven Rudra and twelve Aditya add up to thirty one. Indra and Prajapati included bring their number to thirty three.

1.4.1 Asta Vasava (Eight Vasu’s)

Sathapatha Brahmana 14.16:

Katame Vasava iti. Agnischa prithivi cha vayusch-antarikshamchaadityascha dyouscha chandramascha
nakshatrani chaite Vasava aeteshu hidam sarve vasu hitam aete hidam sarve vasayante taddyudidam
sarve vasayante tasmad Vasava iti.

The Sathapatha Brahmana gives the list of eight Vasu as (1) Agni (2) Prithvi (3) Vayu (4) Antariksha (5) Aditya (6) Dyou (7) Chandrama and (8) Nakshetra. Prima facie this may seem a bit contradictory as Aditya has also been mentioned separately but here it refers to the Sun, Chandra refers to the Moon, Nakshetra are the lunar mansions or the constellations and the remaining five represent the states of material existence. These eight form the primary source of enlightenment about the self. They represent the basic variables that define every creation and its original source of illumination in the ten methods defined earlier as the purpose of the deva. The Vishnu Purana makes this more lucid in the definition of the Vasu’s as

1. Apa – Jala Tatwa or liquid
2. Dhara – Prithvi Tatwa or solid
3. Anila – Vayu Tatwa or Gas
4. Anala – Agni Tatwa or Energy
5. Dhruva – the pole star representing

1. Akash Tatwa – the sky or Vacuum and
2. fixity of the zodiac i.e. the relevance of Ayanamsa
6. Soma – The Moon
7. Pratyusha – the recurring dawn representing
 1. The Sun – as causing the night and day i.e. the source of light behind the dawn,
 2. Lagna – The ascendant or the point in the eastern horizon as representing the self and is equated to the dawn.
8. Prabhasa – splendid lights of the stars that are grouped into 27/28 Nakshetra (Constellations).

This list is the first principle of Jyotish where the bodies that create all beings as well as guide them through various activities are defined. These include (a) the Sun, (b) the Moon, (c) the constellations called Nakshetra and (d) the Pancha Tatwa or (the guidance/direction from) the five states of existence of all matter and energy. Thus, the luminaries (Sun & Moon), the five planets Mars, Mercury, Jupiter, Venus & Saturn [ruling the five states of energy (Agni), solid (Prithvi), ether (Akash), liquid (Jala) and gas (Vayu) respectively] and the 27 (or 28) lunar mansion called Nakshetra form the first principle. Birth implies creation and this is the Satvic principle of sustenance of the born or created being.

1.4.2 Ekadasa Rudra

Sathapatha Brahmana 14.16:

Katame Rudra iti. Dasheme purushe praanaa atmaikadashah te yadasmad martyaacchreeradtkramanti atha rodanti tad yad rodayanti tasmad Rudra iti.

The eleven Rudra[27] are defined as Deva's. Ten of these are Rudra are responsible for holding the 'Prana' (vital life force or air) within the body that sustains the breathing and life. Thus, their nature is akin to Marut or storm god and in a sense like Vayu (the air element). The eleventh Rudra is Maheswara and is responsible for the Atma (soul). These are called Rudra from the root Rud meaning to weep as their 'going away' results in the death of the native and the near and dear ones weep.

These eleven Rudra (including Maheswara) are responsible for the destruction of everything that has been created and form the second principle of Jyotish. In the first stage there is the destruction of the physical body by the 'going away' of any of the ten Rudra. Thereafter the Atma (soul) is separated from the Mana (mind) by Maheswara (Shiva) the eleventh Rudra. The two nodes of the Moon called Rahu & Ketu are the destroyers. Rahu has the responsibility of destroying the Luminaries and the signs (Dwadasa Aditya). Ketu destroys the material creation represented by the Pancha Tatwa (in Jyotish the five planets Mars, Mercury, Jupiter, Venus and Saturn) and the Nakshetra. The Rudra can be viewed as the binding forces in any created being, both living and non-living. They symbolize the strength of God and are also the strength of the created being as their going away results in the weakness of the body and it is destroyed.

1.4.3 Dwadasa Aditya

Sathapatha Brahmana 14.16:

Katame Aditya iti. Dwadasamasah samvatsarasya

Aeta Adityah aete hidam sarvamadadaanayanti taddwididam sarvamadadaana yanti tasmaditya iti.

Dwadasa means twelve and Masa means the month – thus the Dwadasa (twelve) Aditya are the twelve months represented by the twelve signs in the zodiac. The month is variously defined in Jyotish and this specific reference indicates the motion of the during the period between two consecutive conjunctions with the Moon. This is the synodic month and is about 29.5 days, which for convenience is taken as 30 days. Since the average geo-centric motion of the Sun during 30 days is 30 degrees, this defines the Saura Masa (solar month) which is the third principle of Jyotish. Twelve such '30 degree motions' result in the Sun returning to its original position and this defines the Samvatsara or 'solar year'. Thus, the third principle of Jyotish is that of time & space which is defined by the Dwadasa Aditya (twelve signs of the zodiac with the Sun as their overlord). The solar month and solar year are the foundation of Vedic astrology and that further sub-divisions of time are to be determined based on solar motion. The word Samvatsara means 'year' and specifically 'solar year' as this is based on the Dwadasa Aditya. This knowledge is of vital importance in determining the period of influence of the planets called 'dasa'. Often astrologers are bogged down with misconceptions about using the solar or lunar year or even other variously defined time periods. This indicates the lack of appreciation of this principle of time & space relationship as defined by the Dwadasa Aditya.

They are called Aditya as they are the distributors of food and all materials required for creation and sustenance (Dana) as well as inspiration, exhilaration, intoxication, sexual vitality and vigor (Mada). The Aditya are the givers and everything comes from them. Thus, the twelve signs represent all the material forms of creation.

1.4.4 Indra & Prajapati

Sathapatha Brahmana 14.16:

Katama Indrah katamah prjapatiriti. stanayitnurevendro yagyah prajapatiriti. Katama eko deva iti sa Brahma tyadityachakshate.

Stanayitnu means thunder or lightening and refers to the electrical impulses that are used by the brain to control the senses. Thus Indra is the demigod controlling the senses and the working of the brain as well as the intelligence of all creation. Yagyam is the worship or praise for Prajapati the progenitor. This is the fourth principle of Jyotish and is called Lagna or the ascendant representing the seat of Prajapati the progenitor and the 'praise worthy one'. Indra is seated on the throne of the zodiac indicated by the point in the mid-heaven. This is the area of the tenth house counted from the Lagna or ascendant sign.

The zodiac at any point of time, is divided into two halves by the line of the horizon. Since the earth rotates from the west to the east, the planets and other stars seem to move in the opposite direction from any stationary point of observation on the earth. The Sun rises in the east in the morning, ascends to mid-heaven (middle of the sky) by mid-day and then starts descending till it sets in the western horizon. Lagna is the point in the eastern horizon that is just about to ascend or rise into the heavens signified by the visible half of the zodiac and is akin to sunrise. This is

called the ascendant. Similarly the point in the western horizon which is just about to descend or go under the horizon is called the descendant. The zodiac is divided into two halves called the Drusya (visible) and Adrusya (invisible) by the line of the horizon with the sky in the visible half and the portion below the horizon in the invisible half. The Drusya Rasi or zodiac signs (complete or portions) in the visible half are the heavens called loka whereas the Adrusya Rasi or zodiac signs (complete or portions) in the invisible portion or below the horizon are called hell or Tala. There are two postulates based on (1) material or physical existence and (2) spiritual existence to describe these heavens and hell.

The three material worlds

The physical universe can be classified into three parts called Bhu loka (earth), Bhuvā loka (firmament or the solar system which contains the nava graha) and Swarga loka (Sky containing the fixed stars which is the residence of the demi-gods). The geocentric zodiac (Bhu loka as its center) limited to the Bhuvā loka is called the Vishnu chakra (Tropical zodiac where the weather and other phenomena of the atmosphere and beyond are experienced). The geocentric zodiac based on the fixed stars in the sky is called the Narayana chakra (Sidereal zodiac). These terms find specific mention in the Vishnu purana. The pious Hindu recited the prayer “Om Bhur-bhuvā-svāh” every morning for the blessings of this material creation as a prefix to the Gayatri mantra.

The Fourteen spiritual worlds

Thus, there are seven heavens and seven hell. The heavens called loka[28] are in seven parts:

1. Visible portion of the Lagna (ascendant sign/house) that has ascended i.e. from the start of the sign to the longitude of the ascendant called Satya loka symbolized by the thousand petal lotus on which rests Prajapati (form of Brahma) the progenitor. This is the seat of the creator and He is praised by all His creation. It shows fame as a consequence of the praise and health and vigor.
2. Visible portion of the seventh house/sign that is about to descend or go into the invisible half i.e. from the longitude of the descendant to the end of the sign called Bhu loka (the earthly plane). It shows the death and re-birth as this is also the Mrityu loka or ‘where death occurs’.
3. The tenth house/sign (with the mid-heaven as the throne of Indra in it) called Svah or Swarga loka.
4. The remaining signs/houses in the visible portion (8th, 9th, 11th & 12th) are the Bhuvā, Maha Gyanah and Tapah loka.

Thus, the seven heavens are Bhu, Bhuvā, Svah, Maha, Janah, Tapah & Satya loka[29] and the deities of the planets Mars, Sun, Venus, Mercury, Moon, Saturn and Jupiter respectively, preside over these loka. The seven hell are the seven signs in the invisible portion of the zodiac called Atala, Bitala, Sutala, Talatala, Rasatala, Mahatala and Patala respectively. There are seven Narka (most inferior hells for punishment) below these seven Tala and are all situated at the nadir i.e. the point exactly opposite mid-heaven in the fourth house. The spiritual Hindu recites the mantra “Om Bhur- Om Bhuvā – Om svah – Om Maha – Om Gyana – Om Tapah – Om Satyam” everyday as a prefix to the Gayatri mantra aspiring for the highest heavens.

Thus, in any chart, the seventh house is examined for death and rebirth. If death occurs during the period of the planet in the seventh house or its lord, then rebirth is sure to occur. The place of rebirth can be guessed from the planet / sign in the seventh house. If Mars is in the seventh house, then rebirth shall be in an island like Sri Lanka. Others indications can be read from standard texts. It is also for this very reason that Parasara recommends the Mritunjaya Mantra with its prayer for Moksha (emancipation from the cycle of rebirth) during such periods of planets connected with the seventh house. The 12th house or the portion just before the Lagna is the Satya Loka, the highest spiritual point and beyond this is the spiritual region of no-return. By constantly repeating Om Tat Sat and living a truthful life, the worshipper attains Satya Loka and the highest heavens beyond from where there is no return to this Mrityu loka.

Thus, we conclude that the 33 Deva's are the basic paradigm of Jyotish and that they can also be grouped based on mobility. These groups would include:

1. The immobile or stationary stars form the group of 27 (or 28) Nakshetra,
2. The space and time divisions form the group of Rasi or Dwadasa Aditya and
3. The luminaries (1) Sun & (2) Moon, the Pancha Tatwa controllers (3) Mars, (4) Mercury, (5) Jupiter, (6) Venus & (7) Saturn and the Rudra representatives (8) Rahu & (9) Ketu form the third group of mobile bodies called Graha. Since these are nine in number, they are called Nava Graha. We shall use the forced definition of 'planets' to indicate these nine mobile bodies. The Sun is not mobile within the solar system but from a geocentric viewpoint i.e. assuming the earth to be stationary, its movement is translated to be the movement of the Sun.

1.5 Pancha Tattva

The five principal forms of existence of all matter and energy which is the physical manifestation from Tamas are called Pancha Tatwa (lit. Five elements). These five forms of existence are Agni (Energy), Prithvi (Solid), Jala (Liquid), Vayu (Gas) and Akash (Vacuum). Thus every body or physical manifestation in this Universe must exist in one or more of these five principal forms of physical existence. This is a well known principle of Physics and that these forms of existence are mutually convertible i.e. matter and energy can change from one form to another or that the Tatwa are changing from one to another all the time. Gasoline (petrol) is primarily a liquid substance (Jala Tatwa) which is ignited in the engine of a car and is converted to energy (Agni Tatwa) that propels the car. The human being consumes solid food (Prithvi Tatwa) and various liquids (Jala Tatwa) which are digested at various levels and the necessary elements are extracted into the blood especially glucose (the gasoline for the human body). For ignition, the presence of oxygen is necessary and this is drawn from the air (Vayu Tatwa) we breathe. Oxygen also gets dissolved into the blood which is like the engine of the car where the glucose and oxygen meet and are ignited to give energy (Agni Tatwa) to the muscles to work.

The Pancha Tatwa are not Deva's in their physical manifestation but their ability to guide the life process and course through various forms and manifestations is the Deva. Water for example, is Jala Tatwa and is primarily a physical element (Bhoota) born from Tamas. However, the knowledge that water can quench thirst is a Deva. This difference between the physical element itself and the body of knowledge associated with it should be understood as the difference between the Bhoota and the Deva. In the human body, neither the food nor liquids consumed nor

the air we breathe nor the ignition and energy formed are Deva. They are simply the Tatwa or the elements working as per the natural laws.

1.6 Guna

Guna is the state of being of a body (or element composed of the principal forms of existence). It is a measure of the energy level as well as the nature of the motion. If the motion is balanced, then it can continue without resistance for infinite time like the rotation of the planets around the Sun has been going on for ages. Such bodies possess Satwa Guna or the quality of goodness in good measure that causes them to continue in perfect motion for a long time. It is for this reason that Parasara teaches that the planets possess the goodness that causes them to represent the Dasavatar (ten forms of Vishnu - Sustainer, the embodiment of Goodness). Others tend to accelerate with excess energy and then decelerate as the energy level is diminished until they come to a standstill. The process of uneven motion is called Rajas Guna and is a sign of life (Brahma – Creator). The point where the body comes to a standstill or has no motion is called Tamas guna and is a state equated with death (Shiva- Destroyer).

From a heliocentric viewpoint, the planets possess Satwa Guna, but this situation changes from a geocentric view point, where we find the planets accelerating, decelerating and also coming to a standstill. These motions have been studied and various mental attitudes have been attributed to them. For example, a planet that is accelerating and moving very fast is said to be in Bheeta avastha i.e. frightened and is running away.

1.7 Divine Incarnations

From the above it is evident that every aspect of this manifested universe is a part of Vishnu and thus, every being is but an incarnation of God. There are umpteen incarnations of Vishnu as given in the Bhagavat Gita[30], Srimad Bhagavatam[31] and other literature. The translations of Srila Prabhupada are recommended for study and these will require an elaborate commentary to fully appreciate each incarnation from the Jyotish viewpoint and understanding. The Bhagavatam is also the best source for understanding the principles of creation and what has been given here is merely a gist.

One of the important teachings of the Bhagavatam is that the different incarnations and forms of God are worshipped by people for attainment of different desires.

Recommended reading:

1. Brihat Parasara Hora Shastra Vol 1 & 2
 2. Satapatha Brahmana
 3. Srimad Bhagavatam
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Education & Planets

THE SUN

Knowledge of Gita and Vedanta. Inclination towards political science and related

subjects

The Sun is the source of knowledge and hence can confer the highest knowledge, the knowledge of Gita and Vedanta. Maharshi Jaimini says Sun also indicate social.

Sun being the Raja yoga karaka, it confers the knowledge of political science and related subjects. Sun gives vitality to otherwise inert world and hence it can confer knowledge of things, which is linked to vitality such as Medicine etc.

Sun is the leader among all the planets and hence all of them rotate around the Sun. Thus sun governs Diplomacy, Arbitration, and Leadership etc.

Among metals Sun rules gold and hence it gives the knowledge of Gold jewellery and Bullion.

Sun has the fire of tapas and hence can indicate Meditation or related discipline of mind control. As the Sun rules rhythm it confers the knowledge of Musician and Instrumentalist. It also gives the knowledge regarding wool, Grass.

Quotes from Jaimini Sutras:

1. The Sun in swamsa makes the native a keen government/political worker and good at social service.

2. The Sun in the 1st/ 5th gives knowledge of the Vedas and the Bhagvat Gita.

(a) There are six systems of Indian philosophy including Vaisheshika, Nyaya, Sankhya, Yoga, Purva Mimamsa and Vedanta. The Vedas refer to the four primary texts of Hinduism namely the Rig, Yajur, Sama and Atharva Veda while the Vedanta includes the various Upanishads culminating in the Bhagvat Gita of Sri Krishna.

(b) Parasara adds that Sun in the fifth gives knowledge of music & vedanta.

THE MOON

Anything to do with food and Dairy products.

Moon is the karaka for mind and hence indicates disciplines such as Psychology, psychoanalysis or any studies related to Mind. Being the giver of food and the prime sustainer in this world it shows disciplines which is related to food products such as hotel management, catering, bakery, confectionery or dairy products and also clothes. It is a watery planet and hence shows knowledge related to water such as ship, sailing, laundry, liquor, and pearl or other sea products. As the key sustainer it shows studies related to agriculture or horticulture.

Being the karaka of mind and imagination it signifies Humour (Cartoonist), Poetry, singing or such works, which brings one to highlight in public forum. Here we should remember that Moon is also the bestower of fame. This is because fame comes due to

the influence on the mind of the public, which is signified by Moon.

Moon is also the karaka for mother and hence is very caring. All such disciplines such as Nursing and house keeping, baby sitting which deals with caring for someone is ruled by Moon. Moon also signifies bureaucracy and social service.

Quotes from Jaimini Sutras

The Moon in the 1st/5th gives knowledge of the Samkhya and yoga philosophies besides history (rhetorics & music) or produces a singer and can make one a good author

MARS

Engineering or such technical disciplines, logic

Mars is a fiery planet and by nature is a Kshatriya. The ability governed by Mars is that of logical and analytical reasoning. It shows the ability to break down a complex problem into smaller parts and then finding the solution based on that. This why it rules the disciplines such as engineering or such technical disciplines, which is based on logic and analytical reasoning. Being a fiery planet and a Kshatriya it signifies studies or disciplines involving fire, feats of valour, military studies etc.

Mars also governs the land and metal, and hence gives the knowledge of metallurgy, mineral, building construction etc.

Being a fiery planet, Mars can also give the knowledge of Jyotisha. When it joins Jupiter it generates the fruitful Guru-Mangala yoga which confers the native the highest knowledge of Jyotisha as both planet show amalgamation of intuition and logical reasoning.

Quotes from Jaimini Sutras:

1. Mars in svamsa gives expertise in metallurgy or in arms and warfare or in matters related to fire.

2. A logician is indicated by Mars in the 1st/ 5th. Parasara adds legal knowledge and jurisprudence (Pt. Sanjay Rath)

MERCURY

Mercury's karakatwa is communication and speech and hence it governs Communication through electronic such as telephone or through other media such as news such as journalism and reporting, posts, documentary filmmaking. As books is one of the medium of communication he governs disciplines such as Library science, books writing, authorship, knowledge of literature and linguistics, publication, printing, stationery, documentation, teaching, accountancy, clerical studies such as stenography.

Being the governor of speech it shows Language related studies and Interpretation.

This is why Mercury also governs Mantras and astrology. He also governs trade and commerce, thus it confers the knowledge of the same.

Among all things Mercury also governs mental dexterity, which means how fast we can frame and express our thought process into different medium (Language is one among them). Thus it also shows disciplines, which show the expression of the thinking process such as Mathematician, Poet, Artist, Sculptor, Writer etc.

Quotes from Jaimini Sutras:

1. Mercury in Swamsa gives business acumen and produces a skilled trader or a weaver, sculptor or one well versed in social and legal norms.

2. Mercury instead (of Jupiter or Venus in the 1st/ 5th houses) also indicates an author, but with even lesser capability. The number of natural benefics in the Swamsa or 5th house will determine the capabilities of the author. The presence of the Moon (Mind) is the primary factor Jupiter, Venus & Mercury give writing abilities, but in a decreasing order.

3. 'Mimamsa' is one of the six systems of Indian Philosophy. Mercury in the 1st/5th from the swamsa indicates a mimamsaka or involvement in interpretation of text/available literature etc.

JUPITER

This planet represents the divine disciplines such as Sanskrit, Vedas and Shastras, Finance related subjects, high level strategy.

Jupiter is foremost of among giver of the knowledge of Apra vidya. The knowledge, which is never destroyed in the cosmic cycle of birth and death. He is the Devaguru and hence the bestower of the supreme and divine knowledge of Vedas and shastra (Scriptures). He governs the divine languages such as Sanskrit and divine disciplines such as Jyotish or the Discipline of Light.

Being a karaka for wealth or dhana karaka, Jupiter Governs the Finance related subjects such as financial management, banking, Economics etc.

Jupiter rules the Dhi. Dhi is the principle, which differentiates us from animals. Dhi is the power of discrimination through knowledge. That is why Jupiter gives very high knowledge of Philosophy. Jupiter governs the disciplines of high-level strategy like Business Strategy, Strategies of War, Growth strategies of nations etc, as they require high-level thinking. Hence, he signifies those disciplines, which lead to consultants, advisors, counsellors, scientist, and Philosopher.

Jupiter shows the direction of life through the knowledge it confers and hence all the disciplines, which is directing towards showing the right path such as Journalist, Judges, Lawyer, Psychologist, Psychoanalyst, Teacher, Preacher etc. are governed by Jupiter

Quotes from Jaimini Sutras

1. Jupiter in svamsa makes a karmayogi who will excel in any field due to his intelligence or one interested in philosophy and religious or a priest.
2. An excellent author is indicated by the presence of Moon & Jupiter in svamsa or the fifth there from.
3. Jupiter indicate a grammarian, knowledge of religious scriptures (like Vedas, Bible, Quoran etc) and a philosopher & Vendantist.
4. Jupiter joining/aspecting the above planets in the 1st/ 5th will give all around knowledge, both traditional and modern and proficiency in at least one branch.

VENUS

Knowledge of Shastras, Knowledge of beauty products such as garments, perfumes etc, various forms of Arts, Private sector and management skills, eye for detail.

Venus is the Guru of the Asura and very knowledgeable and hence can confer the knowledge of Shastras. It can make one a author and as Jaimini says he is conferred the knowledge of poetry and makes the native a eloquent speaker and knowledgeable critic. However unlike Jupiter, the knowledge is mostly useful for living a good life in this world.

Venus signifies all the materials of luxury and hence can confer the knowledge of beauty products such as garments, perfumes etc. Venus rules all the forms of art as this can be used for attracting others. Thus various forms of Arts and studies on music, acting, theatre and cinema, singing, dancing, poetry, drama, fashion designing, beautician or working with beauty products Apparel and textiles, and interior decoration are signified by Venus.

Venus rules the real world strategies and hence signify the knowledge of private sector and rules the operation level management skills. Venus also signifies an eye for detail.

As the significator of luxury Venus also rules the knowledge of precious stones and precious metals etc. Being the significator of Vehicles, it signifies elephant, horses, and conveyances. The combination of Moon and Venus can signify sailing or navigation.

Quotes from Jaimini Sutras:

1. The aspect of Venus (on the Moon in the fourth) will surely produces a sailor/navigator.
2. The full Moon and Venus in svamsa give all luxuries of life and an educationist is produced.
3. Venus in svamsa indicates a government or political official or a passionate person who virile up to a hundred years.

4. Venus instead (or Jupiter in the 1st/ 5th house) also indicates an author, but of lesser capability.

5. Venus in svamsa or 5th indicates a poet, an eloquent speaker or a knowledge critic.

SATURN

Tradition studies or studies belonging to traditions; Jupiter & Saturn give Brahma Yoga (Yoga granting Knowledge from Tradition).

Saturn is a great teacher. It teaches through punishment and making one realise the purpose of life. Hence, it signifies philosophy and spiritualism. Saturn is very old and is orthodox and thus it signifies knowledge passing down from tradition. The deity of Saturn is Brahma who is the creator of this world in the form of Prajapati. Thus Saturn signifies the knowledge of creation. When coupled with devaguru Brhaspati, it generates fruitful Brahma yoga which grants the fine knowledge of creation and also shows passing down of knowledge from tradition through a Guru (Jupiter)

Saturn rules the minerals which are extracted from the earth and hence signify all fuels including coal, petrol, mining of these fuels, minerals and metals.

Saturn rules the excretory system in the human body whose prime responsibility is to clean the system from any poison or garbage and hence all such disciplines which is related to cleaning of a place or thing such as, drainage system, plumbing, garbage collection and disposal etc. is signified by Saturn.

Saturn is a hard worker and signify heavy labour or the studies/ knowledge related to that such as agriculture, carpentry, blacksmith, artisan, mechanic, handy craft, factory etc

Saturn is extremely cold. This is borne out of the fact that it rules two signs of the zodiac, which corresponds to winter or extreme cold. Thus it signify Ice manufacturing, Refrigeration and preservation.

RAHU

Big Machines, Big bombs such as atomic and nuclear bombs etc, espionage, abstract mathematician.

Quotes from Jaimini Sutras:

Rahu in svamsa produces a Bowman or a thief. He may earn by dacoity or by cheating or he maybe capable of handling very poisonous and dangerous chemicals, medicines etc or an expert in metals/manufacturing activities.

As Maharishi Jaimini says Rahu shows research studies and mathematics. Rahu can give knowledge on big machines, their manufacture and trade; big bombs such as

atomic and nuclear bombs.

It also signify and can signify studies or knowledge on imports (as opposite to Ketu who signify exports), secret societies, working with leather goods, mining (sanivat Rahu, like Saturn, Rahu also rules mining), wealth or minerals extracted from below the ground. It also signify poisonous substances including drugs etc.

Rahu signify the crime of every form.

KETU

High precision machines such as watches and computers, mathematicians, statistician or an astrologer

Quotes from Jaimini Sutras:

1. Ketu in svamsa indicates one who will earn through elephants or maybe a thief or a swindler.
2. Ketu in the 1st/ 5th gives mathematical ability. This is important for astrology as well. Rahu indicates capability for research and mathematics.

Maharishi Jaimini says that Ketu indicate making or the knowledge of watches. In the modern context this can be extended to the knowledge of high precision machines such as watches, computers etc. Ketu also gives the knowledge of mathematics, statistics and astrology.

Ketu also signify exports, counter-espionage, terrorism, spiritualism, animal and elephant trading/ riding and dealing with bone, ivory, horn or similar articles.

Bha-Chakra - The Zodiac

Shankaracharya's Prayer[1]

ॐ नारायणः परोऽव्यक्तादण्डमव्यक्तसम्भवम् ।
अण्डस्यान्तस्तित्वमे लोकाः सप्तदीपा च मेदिनी । ।

Transliteration: OM NARAYANA
PAROAVYAKTADANDAMAVYAKTASAMBHAVAM ; ANDASYANTASTITVAME
LOKAH SAPTADEEPA CHA MEDINI

Translation: OM[2]: NARAYANA[3] IS BEYOND (MUCH ABOVE) THE
UNMANIFEST[4]. THE BRAHMANDA[5] (COSMIC EGG) EVOLVES FROM THE

UNMANIFEST. THE BRAHMANDA CONTAINS ALL THE WORLDS INCLUDING THIS EARTH WITH ITS SEVEN CONTINENTS.

This prayer of Adi Sankara has been taken from a smriti and gives the ultimate objective of every birth in this world at least. Thus, Sri Ramanujacharya has given the best mantra that will guide us to this penultimate goal[6].



The Zodiac, called the Bha-Chakra symbolises the body of Narayana in it physical aspect or Brahmanda, as viewed from the earth at the centre. The Bha Chakra is divided into two signs starting from Aries and is called the 12-petal lotus of Brahma. Since the microcosm (Nara) is the same as the macrocosm (Narayana), the Bha Chakra also represents the individual (animate/inanimate object). Thus, eight latter mantra everything that we perceive at least, is represented by the zodiac. This twelve petal lotus grows from the navel of Narayana, and these points at 00 Aries, 00Leo and 00Sagittarius represent the Navel (also called Brahma Nabhi) and symbolise the end/beginning. Thus, these points are called

Gandanta and the two Nakshetra-Pada adjoining each navel are called Gandanta-Pada. These are (a) 0-0? to 3-20' Aries and 26-40? to 30-0? Pisces around the point 0 Aries; (b) 0-0? to 3-20' Leo and 26-40? to 30-0? Cancer around the point 0 Leo & © 0-0? to 3-20' Sagittarius and 26-40? to 30-0? Scorpio around the point 00 Sagittarius. With this emerged the concept of perfect harmony or trines (and the angle of 120Deg). Thus, the zodiac was divided into three types of signs as movable and fixed and dual bodied.

The whole body of Narayana is divided into four parts called Brahma, Vishnu, Shiva and Vasudeva. These parts cannot really be differentiated from the whole and are complete in themselves like dividing infinity by four, we still get infinity as the result. Thus, Narayana with Sri Shakti is called Vishnu and is of pure Satwa Guna; Narayana with Bhoo Shakti is called Brahma and is of Rajas Guna; while Narayana with Kali Shakti was called Shiva and is of Tamas Guna. These three parts are full of nectar and are imperceptible. The fourth part of Narayana is called Vasudeva. This part is both perceptible (with three Shakti i.e. Sri-Shakti, Bhu-Shakti & Kali-Shakti and three guna's intermingling) and imperceptible (with two Shakti's- Sri-Shakti & Bhu-Shakti). As Vasudeva, Narayana sustains/maintains the Brahmanda. Thus, the zodiac when used for all material/purposes would represent Vasudeva[7] and the signs would Represent the three Gunas. All signs have all the three gunas and only one dominates. Thus movable signs have a predominance of Rajas Guna, fixed signs of Tamas Guna and Dual signs of Satwa Guna. Because of the predominant Guna, the primary deities of the Dual, movable and fixed signs were Vishnu, Brahma and Shiva respectively. However, at a later date, to differentiate these deities from the pure parts of Narayana, the latter were also called Maha-Vishnu, Param-Brahma and Sada-Shiva.

Thus, in Vedic Astrology the perceptible part of Sri Vasudeva and the three deities Vishnu, Brahma and Shiva because very relevant, by providing the perception for guidance of the individual soul. Thus, the dasa system for timing events / guiding individuals and using the three types of signs is called Narayana dasa and its three types of Chara etc. dasa are specifically meant for movable / fixed / dual sign of the ascendant for the three deities Brahma / Shiva / Vishnu respectively.

Thus, the Narayana dasa gives the impact of the environment on the native while the Vimsottari dasa gives his reaction / experience. Without the Narayana dasa, we really cannot say the direction in which the forces of nature are going to lead the native. The Vimsottari dasa, being an Udu dasa gives the state of mind / personal preparedness to deal with these directions.

Shakti literally means strength or power and specifically indicates the strength to achieve purpose. The purpose of Vishnu is to preserve the individual and Sri Shakti is his power to do the same. The strength of the lord of the second house will represent the strength of Sri Shakti and from the second lord Vishnu (or Hari Yoga) is ascertained. Thus, the second house deals with food / eating which is necessary for survival or sustenance as well as wealth for sustenance of everything. The lord of Lagna represents Bhoo Shakti and if strong with planets in quadrants, gives Brahma Yoga. Bhoo Shakti in one aspect is Savitur or Savitri whereby she provides the means for good health and long life and as Saraswati she provides the power of knowledge, speech and intelligence. Similarly the lord of the seventh house represents Kali Shakti and Hara Yoga occurs due to it. Hence the saying "Brahma gives longevity (Ayus), Vishnu gives wealth (Dhana) Shiva gives marriage etc (Kalyana)". The Vimsottari dasa is used to judge the state of mind / self of the native, as it is also necessary to determine the availability of the means to achieve the purpose. The variation in Sri Shakti is examined from Su-dasa or Rasi dasa as it gives the level of prosperity while the variations in Bhoo Shakti (Savitri) is examined from Shoola dasa or any other Ayur dasa.



The Rasi, Navamsa (D-9) and Drekkana (D-3) are the most important divisional charts. Parasara explains that the Drekkana are ruled by Deva-Rishi Narada, Maha-Rishi Agasthya and Brahma-Rishi Doorvasha for dual / fixed / movable Drekkana respectively. Similarly fixed / dual / movable Navamsa are presided over by Shiva / Vishnu / Brahma respectively. Now for example if a planet is placed in Pisces in both Rasi and Navamsa, it is stated to be

Vargottama (i.e. having acquired the best division of the sign) and connects the Satwa Guna of the sign to Sri Vishnu the presiding deity of the Navamsa. The dasa system when we examine Guru Yoga, Mantra, Diksha and renunciation etc is called Drig dasa.

Hence, for a comprehensive examination of a chart the Narayana dasa, Su-dasa, Vimsottari dasa, Shoola dasa and Drig dasa should be examined.

FOOTNOTES

[1] Provided in the Bhagavad Gita with the commentary of Adi Sankara.

[2] OM is the cosmic syllable representing God

[3] Narayana is composed of two words ‘ Nara’ meaning ‘ any body ‘ and ‘ Ayana ‘ meaning ‘ Goal ‘. Thus the composite word Narayana means the ultimate goal of every body both living and non-living or mobile and immobile. In a more subtle sense it refers to the individual soul (Microcosm) endeavouring to attain Union (Yoga) with the Universal Soul (Macrocosm). Thus, Narayana also means this universal soul or supreme personality of Godhead.

[4] The Unmanifest is referred to as ‘Maya’ or illusion, and in the Bhagavad Gita is called the Akshara’ (syllable), immutable Brahma. Thus, if Narayana is said to be even above this sound syllable which is the source of all creation, then Narayana is also Parambrahman or Sadasiva

[5] Brahmanda: Brahma, the dimurge God evolved from the navel of Narayana and ‘ Anda’ literally means the ‘egg. Thus Brahmanda refers to the hiranyagarbha (golden embryo – principle of cosmic evolution), whereby the universe was created. In fact ‘ All these worlds ‘ used in the prayer refers to the universe (’ Virat ‘) composed of five elements (or rather five states of matter/energy). These are the earth elements (solid), water element (liquids), air element (gases). Fire element (energy) and space element (ether).

[6] (Vishnu Astakshari). “OM NAMO NARAYANAYA “.

[7] Hence, Vasudeva (or Krishna) shows the path for the individual soul to merge into Narayana. The mantra for this MOKSHA / NIRVANA / EMANCIPATION has been provided in the Madhusudana Stotra. It is called Sri Vishnu Dwadasakshari “ OM NAMO BHAGAVATE VASUDEVAYA.”

Sun and Moon in Life

Moon represents the mind of mankind and his wants which compel him to live in a society where the Sun represents the means by which such a society is ordered and controlled. This distinction makes the Moon a natural benefic while the Sun becomes a natural malefic. This distinction is

best portrayed in the words of Thomas Paine (1776, reflecting on the state of America and particularly on the unfair and unjust ways of King George III)

“SOME writers have so confounded society with government, as to leave little or no distinction between them; whereas they are not only different, but have different origins. Society is produced by our wants, and government by wickedness; the former promotes our happiness positively by uniting our affections, the latter negatively by restraining our vices. The one encourages intercourse, the other creates distinctions. The first is a patron, the last a punisher.”

Society in every state is a blessing, but government even in its best state is but a necessary evil; in its worst state an intolerable one; for when we suffer, or are exposed to the same miseries by a government, which we might expect in a country without government, our calamity is heightened by reflecting that we furnish the means by which we suffer. Government, like dress, is the badge of lost innocence; the palaces of kings are built on the ruins of the bowers of paradise. For were the impulses of conscience clear, uniform, and irresistibly obeyed, man would need no other lawgiver; but that not being the case, he finds it necessary to surrender up a part of his property to furnish means for the protection of the rest; and this he is induced to do by the same prudence which in every other case advises him out of two evils to choose the least. Wherefore, security being the true design and end of government, it unanswerably follows that whatever form thereof appears most likely to ensure it to us, with the least expence and greatest benefit, is preferable to all others.”

It is evident then that the Sun ends up as the real exploiter of Mankind and provides the alternative to anarchy (Saturn). It's scorching rays are welcome so long as it fulfills the security (Mars) need of society (Moon). Keeping this in view, it is evident then that once a human birth has occurred, its joys and success in life are decided by the Moon, it society that nourishes, guides and provides everything that he needs.

Then the greatest punishment for any man would be the prospect of being banished from his Society, an event indicated by the anarchy planet Saturn. Society is always the Motherland (Moon) while Government is the Fatherland (Sun). Jupiter endears a person to his motherland and society while Venus makes him sincere towards his Fatherland and duties. The nodes are always sitting at the border - neither within nor without. The one who makes best of both worlds is Mercury, the trader who is respected in society for all the good works, donations and is loved by the Government for the tax.

Vimshottari Dasha #1

A study of the finest udu dasa system taught by Parasara and other authors of classical jyotish literature. Let us pray to Sarasvati with the following Sarasvati Gāyatri Mantra from the Rig Veda (Mandala-1.Hymn-3.Mantra-10) before starting the lesson.

पावका नः सरस्वती वाजेभिर्वाजिनीवती। यज्ञं वष्टु धीया वसुः॥
pāvakā naḥ sarasvatī vājebhirvājīnīvatī| yajñam vaṣṭu dhīyā vasuḥ||

Word meanings

Sarasvati: derived from 'Sarasah' meaning (a) full of Rasa or nectar (Sa+Rasa). There are seven Rasa's which lead to the physical creation of all beings. These seven Rasa are the Lords of the saptāmsa (one-seventh division) of a sign. Thus, Sarasvati is the mother of all creation and is also referred to as BHU Devi or the Earth Mother. (b) Commendable enlightening speech borne from perfect knowledge and truthful countenance. Thus, Sarasvati is the giver of such exemplary speech [arising from truthful countenance and knowledge (of all arts, crafts and sciences)].

Pavaka: Pure, clear, bright and shining like Agni (fire); illuminating; n. Pavakā illuminator.

The Best Udu Dasā

Parāsara teaches that Vimsottari is the foremost Udu Dasā because in Kaliyuga[1] the maximum period of the Vimsottari dasā system (120 years) is equal to the Pūrṇa Āyus (Full longevity: 120 years) of the human being.

BPHS:

दशाबहुविधास्तासु मुख्या विंशोत्तरी मता । ... । । 3
विंशोत्तरशतं पूर्णमायुः पूर्वमुदाहृतम् ।
कलौ विंशोत्तरी तस्माद् दशा मुख्या द्विजोत्तम । । 14

This complete longevity of 120 years is represented by 120 degrees of the zodiac based on the Time-space equation from Manu [2] Smṛiti [3] whereby one day of the Deva is equal to a year in the life of human beings. By the term Deva (derived from Diva [4]) the Sun is referred to and its average daily motion of one degree in the zodiac. Thus 120 human /earth years would correspond to 120 degrees in the zodiac. There are three Brahma Nabhi [5] in the zodiac at zero degree Aries, Leo and Sagittarius. These navels are 120 degrees apart. These navel represent the end or a new beginning and is conceptualized as Gandānta. Their separation of 120 degree is the longevity span of the human being. There are other dictums which refer to other transits of the Sun as the 21/2 Degree transit. However, these shall refer to beings other than human or for other purposes.

Lesson #01: The first step in Vimsottari dasā is to determine the Param Āyus (maximum longevity) of any body, both animate and inanimate.

Nakshatra

The angular span of 120 degrees is divided into nine mansions of the Moon called Nakshatra or simply constellation. Each Nakshatra has an angular span of 13°20' (or 800') and is composed of four parts called Pada. Each Pada, being one-fourth of a constellation is 3°20' (or 200'). The first Nakshatra is Aswini which is reckoned from zero degree Aries and spans the range 0°–13°20' Aries. The second Nakshatra starts from 13°20' Aries and extends till 26°40' Aries. In this manner nine Nakshatra cover the span of 120° from 0° Aries to 30° Cancer. Similarly two other sets of nine-Nakshatra span the space from 0° Leo to 30° Scorpio and 0° Sagittarius to 30° Pisces respectively (Fig1-1). The Navagraha in the order of Ketu, Venus, Sun, Moon, Mars, Rāhu, Jupiter, Saturn & Mercury are the lords of the nine constellation as reckoned from Aswini. This order of planets also determines the lordship for the other two complimentary sets of nine constellation (Table 1-1).

Dasā Period

Dasā periods have been spelt out by Parāsara[6] for the planets as Sun – 6 years, Moon – 10

years, Mars – 7 years, Rāhu – 18 years, Jupiter – 16 years, Saturn – 19 years, Mercury – 17 years, Ketu – 7 years and Venus – 20 years. These have also been indicated in the Table 1-1.

Order of Dasā

The dasā follows a definite sequence in the regular order of the constellations. The Dasā are furnished by the planets owning the constellations. For example, if the first dasā is reckoned from Bharani (2), then the first dasā shall be initiated from Venus, the lord of Bharani. The order of the constellations are Bharani(2)-Krittika(3)-Rohini(4)-Mrigasira(5)-Ardra(6)-Punarvasu(7)-Pusya(8)-Aslesha(9)-Makha(10) etc. Thus, the order of the Dasā shall be Venus (Bharani), Sun (Krittika), Moon (Rohini), Mars (Mrigasira), Rāhu (Ardra), Jupiter (Punarvasu), Saturn (Pusya), Mercury (Aslesha) and Ketu (Makha).

Applicability

Parāsara has advised the use of this Vimsottari dasā for all purposes as it is the best Udu dasā. Whereas he has given a very specific rule (Criteria-1) for the use of Ashtottari Dasā (108 years) by stating[7]4 that Rāhu in a quadrant or trine from the Lord of Lagna determines the applicability of Ashtottari dasā, subsequently he gives the following advise (Criteria-2):

कृष्णपक्षे दिवा जन्म शुक्लपक्षे तथा निशि ।
तदा द्वाष्टोत्तरी चिन्त्या फलार्थञ्च विशेषतः । ।

“If birth is at day in Krishna Paksha[8] or at night in Sukla Paksha[9], the use of Ashtottari dasā is advised.” If this advise is to be taken at face value, then by implication the Vimsottari dasā would apply only if birth is at night in Krishna Paksha or at day in Sukla Paksha. Considering Criteria-1 & 2 together, Ashtottari dasā will be applicable in about 25% charts. Thus, Vimsottari dasā is applicable in about 75% birth charts[10]. Summing up, check the following:-

- 1) Whether Rāhu is placed in a Kendra or Trikona from Paka Lagna (i.e. the sign occupied by the Lord of Lagna).
- 2) Whether birth at day time is in Krishna Paksha, OR Whether birth at night time is in Sukla Paksha.
- 3) If both of (1) or (2) above is applicable, then use Ashtottari dasā, else apply Vimsottari dasā.

Determination of Starting Dasā

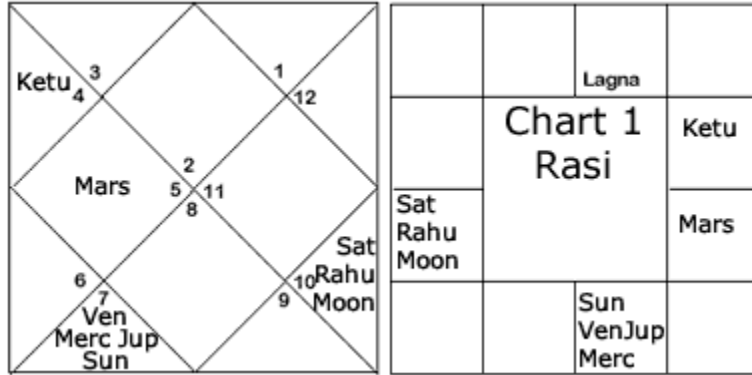
It has become a common practice to initiate the Vimsottari dasā from the constellation occupied by the Moon. However specific rules exist for determining the starting constellation. Determine the following five constellations: -

- (i) Lagna Nakshatra: the constellation, which houses the rising degree of the ascendant.
- (ii) Janma Nakshatra: the constellation, which is occupied by the Moon in the horoscope (Birth chart).
- (iii) Name Nakshatra: the constellation/Pada indicated by the first letter in the name of the person (refer Table – at Appendix I).
- (iv) Prasna Nakshatra: the constellation occupied by the Moon at the time of query or examination of a chart, and,
- (v) Utpanna[11] Nakshatra[12]: the fifth constellation counted from the constellation occupied by the Moon in the birth chart.

Lesson # 2:

1. stronger amongst Name Nakshatra and Prasna Nakshatra is used to determine the dasā related to a horary (Prasna) chart, and
2. the stronger amongst Lagna Nakshatra, Janma Nakshatra and the Utpanna Nakshatra is used to determine the dasā's for natal chart (horoscope).

Although there maybe many methods to determine the relative strength of constellation, a few rules are given here.



- (i) Determine the number of planets in Kendra (quadrants) to the signs occupied by the constellation[13]7. Larger number of planets in quadrant shall determine the stronger.
- (ii) If they are equal or if the constellations are in mutual quadrant, then the association or aspect of Jupiter, Mercury or Lord of the constellation is a source of strength[14].

Lesson # 3: Whenever in doubt prefer the Moon constellation in Manushya Jataka(horoscope/charts relating to human beings) as the Mana (Mind) signified by the Moon shall determine the fortune.

Lesson # 4: In case there are four or more planets in quadrant to Lagna, then Tara dasā (a modification of Vimsottari dasā) shall apply. In the case of Tara[15] dasā, the strongest planet in Kendra initiates the dasā, which is followed by other planets in the Kendra[16]. Thereafter planets in Panapara[17] and Apoklimas[18] furnish the dasā. The dasā periods are the same as for Vimsottari dasā.

Calculation of Dasā Balance

After having determined the strongest constellation that will initiate the Vimsottari dasā, the next logical step is to determine the balance of dasā.

Step 1: Determine the exact longitude of the Lagna/Moon as the case maybe. (Say M)

Step 2: Expunge the longitude of the starting point of the constellation (Say N) from it. Thus we have (M-N) the progress in the constellation.

Step 3: Since the span of the constellation is 13°20' or 800', expunge the progress in the constellation determined from previous step from the span to determined balance of constellation to be covered i.e. 13o20' - (M-N).

Step 4: the balance of dasā is obtained by multiplying the dasā period of the lord of the constellation with the ratio of balance of constellation to be covered (Step 3) and complete span i.e. Dasā Balance = Dasā period X {13°20' - (M-N)} / 13°20' or, Dasā Balance = Dasā period X {1- [(M-N)/13°20']}

Illustrations

Example 1 Let us determine the starting dasā, dasā balance and Vimsottari Dasā of Male born on 12 November 1934 at 6:20' PM IST at Lat: 20N30', Long:85E50', India. The birth chart as

follows:-

Determination of Starting Dasā

(i) Lagna Nakshatra: Rohini (4) in Taurus.

(ii) Janma Nakshatra: Uttar Sadha (21) in Capricorn

(iii) Utpanna Nakshatra: 5th from Janma Nakshatra: Poorvabhadra (25) in Aquarius.

Seven planets are placed in quadrant to the Moon sign and this is the strongest. Thus the Moon shall determine the starting constellation as Uttar Sadha (21). The lord of this constellation is the Sun, which shall furnish the first dasā at birth.

Calculation Dasā Balance.

Dasā Period of Sun = 6 Years

Longitude of Moon = $10s\ 5^{\circ}\ 51'\ 13.00'' = 305^{\circ}\ 51'13''(M)$

Longitude of starting point of Uttar Sadha = $9s\ 26^{\circ}\ 40' = 296^{\circ}\ 40'(N)$

Thus, balance of dasā = Dasā period $\times \{ 1 - [(M-N)/13^{\circ}20'] \}$

$= 6 \times \{ 1 - [(305^{\circ}\ 51'13'' - 296^{\circ}40')/13^{\circ}20'] \}$

$= 6 \times \{ 1 - [9011'13''/13^{\circ}20'] \}$

$= 6 \times \{ 1 - [33073''/48000''] \}$

$= 6 \times 0.31098[19]$

$= 1.865875$

$= 1\text{ Year }10\text{ Months }11\text{ Days }17\text{hr}-9\text{min}-36\text{sec.}$

Thus the Vimsottari dasā ending date of the Chart 1 is as follows:

The starting date of the Moon Dasā is 24 September 1937 and starting time of 11-29'-36" AM should be noted separately for drawing the Dasā Pravesh Chakra (Dasā Initiation Chart).

Vimsottari Dasā table of Chart1

			Starting Date			Ending Date		
Dasa	Planet	Period	Y	M	D	Y	M	D
1 Janma	Sun	1-10-11	1936	11	12	1937	9	24
2 Sampat	Moon	10	1937	9	24	1947	9	24
3 Vipat	Mars	7	1947	9	24	1954	9	24
4 Kshema	Rāhu	18	1954	9	24	1972	9	24
5 Pratya	Jup	16	1972	9	24	1988	9	24
6 Sadha	Sat	19	1988	9	24	2007	9	24
7 Vadha	Merc	17	2007	9	24	2024	9	24
8 Mitra	Ketu	7	2024	9	24	2031	9	24
9 Ati-mitra	Ven	20	2031	9	24	2054	9	24

Example 2 Determine the dasā for Male born on 7 August 1963 at 9:15' AM IST at Lat:21N28'

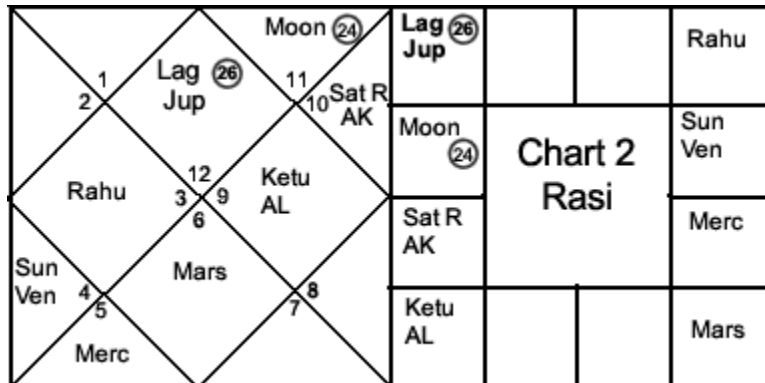
Long:84E01', India.

The Rasi Chart is as follows:

Date of Birth: August 7, 1963;

Time of Birth: 9:15:00 pm (21N28 84E01')

In Chart 2, all four quadrants are occupied by four planets. Normally the conjunction of four or more planets in a Kendra gives Pravrajya (renunciation) Yoga and in this case, they are in separate signs and



as per Lesson#4, Tara Dasā is applicable in the chart.

Step 1: Determination of the strongest planet

The four planets in quadrants are Jupiter, Rāhu, Ketu and Mars. The nodes Rāhu & Ketu are exalted in Gemini & Sagittarius respectively and are stronger than Jupiter in own sign (Pisces) or Mars in an inimical sign. Both nodes are equally aspected as per Rasi Drishti by Jupiter and are not conjoined any planets. In such a scenario we can use Bhava Bala[20] wherein the tenth house has a total strength of 10.53 Rupa and the fourth house has 9.37 Rupa. Thus Ketu is the strongest planet.

Step 2: Order of Dasā

The order of the dasā is based on Kendradi dasā. The planets in Kendra furnish the initial dasā's on the basis of their strengths. This is followed by the dasā's of planets in Panapara & then Apoklimas. Thus the order of Dasā for Chart 2 is as follows:-

Ketu, Rāhu, Jupiter, Mars, (Kendra)

Sun, Venus, Saturn (Panapara),

Mercury, Moon (Apoklimas).

NOTE: This is the beginning of undoing the fixed concepts that many of you may have developed and in trying to make the mind more flexible to think. However, I will end this PART LESSON on Vimsottari Dasā with the words that all the DASĀ function simultaneously (which includes the various types of Vimsottari). It is only a question of dominance of one over the other.

[1] Kaliyuga refers to one of the four eon's which is the present Age of Iron. It started with the disappearance of Bhagavan Sri Krishna in 3102 B.C.

[2] One of the fourteen sons of Brahma in one life of Brahma and the progenitor(s) of the Human race.

[3] Vedic Literature can be broadly classified as the Smriti and Sruti. Sruti means that which was heard (by the Maharishi's) and is the voice of God. These include the Veda etc. Smriti means that which is remembered and can be commented or generally adapted.

[4] Diva means light and hence Deva is a giver of light of knowledge or enlightenment or a giver of energy. The Sun is the source of all energy in the solar system. Thus, it is not only the Deva, but also the Atmakaraka or soul personified.

[5] navel of Brahma signifying a new beginning

[6] दशासमाः कमादिषा षड दशाऽश्वा गजेन्द्रवः । नृपाला नवचन्द्रा नगा नखाः । ।

[7] लग्नेशात् केन्द्रकोणस्थे राहौ लग्नं विना स्थिते । अष्टोत्तरी दशा विष विज्ञेया रौद्रादितः । ।

[8] Krishna means dark; Paksha means fortnight. Thus Krishna Paksha means Dark fortnight or waning phase of Moon.

[9] Sukla means bright; Paksha means fortnight. Thus Sukla Paksha means Bright fortnight/waxing phase.

[10] Let us see the Mathematics. If we use the Paksha Criteria, then 50% are for Vimsottari and the other for 50% Ashtottari. Now, for Ashtottari the second criteria is not in EXCLUSION, but in INCLUSION. Thus, out of the 50%, another half (Kendra + Kona=6 signs out of 12) shall be excluded as Rāhu will not be in Kendra/Kona to Pāka Lagna. Now 50% of 50% is 25% applicable for Vimsottari Dāsa.

[11] Kshema is the 4th Star, Ādhana is the 8th Star and Utpanna is the 5th Star/ Nakshatra as reckoned from the Nakshatra occupied by the Moon.

[12] The Moon's longitude is used for calculating the Dāsa balance as these are only relative positions of the Nakshatra from their overlord - the Moon.

[13] Constellations could span over two signs and the position of the Lagna or Moon should be the deciding factor about the sign being referred to. For example if the Constellation is Punarvasu (Gemini 20° to Cancer 30°20'), and if the Moon is in Cancer 20, then the sign for checking planets in quadrants is Cancer.

[14] Similar to the second source of strength given by Jaimini and later explained by Varāhamihira (Bāhat Jātaka).

[15] Tara is the spouse of Jupiter (Bāhaspati) who is the Guru of Vimsottari dasā. That is why the periods of the Sun & Moon are equal to the period of Jupiter {i.e. Sun (6) +Moon (10) = Jupiter (16)}. On the other hand Venus (Sukrācārya) is the Guru of Ashōottari dasā as the periods of the Sun (6) and Moon (15) equal the period of Venus (21) in Ashōottari dasā.

[16] Kendra are the Cadent houses i.e. the 1st, 4th, 7th & 10th house.

[17] Panapara are the Succeedent houses i.e. the 2nd, 5th, 8th & 11th houses.

[18] Apoklimas are the precedent houses i.e. the 12th, 3rd, 6th & 9th houses.

[19] This ratio is called Nakshatra Balance

[20] Refer to Graha & Bhāva Bala by Dr B V Raman. Although some would suggest Graha Bala instead of Bhāva Bala, this cannot be computed for the nodes

Vimshottari Dasha #2

Longevity related notes and the use of Utpanna, Adhana and Kshema Vimsottari dasa [Continued from [Vimsottari Dasa #1](#)]

Longevity related Notes On Vimsottari Dasa

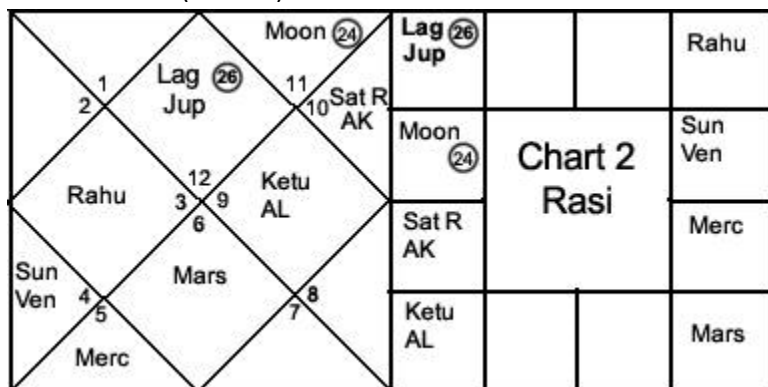
Dasa Sesham[1]

Calculation of longevity should be done as per traditional tools. Separate Vimsottari dasa's can be calculated from the fifth, fourth and eighth constellation from Janma Nakshatra[2]. These are called Utpanna dasa (5th Star), Kshema dasa (4th Star) and Adhana dasa (8th Star). Compare the ending dates of dasa's under this to that of Janma Vimsottari (as determined in previous chapter). If the ending dates are close, then it can spell the end of life.

Illustration

Determine the Utpanna, Kshema and Adhana dasa of Male born on 7 August 1963 at 9:15' PM IST at

21N28' 84E01'(Chart 2).



In Chart 2, the Janma Nakshatra is Satabhisaj (24) and the Kshema star (4th) is Revati (27) ruled by Mercury; the Utpanna star (5th) is Aswini (1) ruled by Ketu and the Adhana star (8th) is Rohini (4) ruled by Moon. The Nakshatra balance is 0.001157 and the balance of Dasa can be easily calculated from this.

Kshema dasa balance

Full period of Mercury dasa = 17 years.

Balance of Mercury dasa = $17 \times 0.001157 = 0.019669$ Years = 0 Year 0 Month 7 Days

Thus, Ending date (Mercury) = 1963-08-07 (Birth Date YYYY-MM-DD) (+) 0-00-07 (Add)

= 1963-08-14(YYYY-MM-DD) or 1963 Aug 14

Utpanna Dasa Balance

Full period of Ketu dasa = 7 years.

Balance of Mercury dasa = $7 \times 0.001157 = 0.008099$ Years

= 0 Year 0 Month 3 Days

Thus, Ending date (Ketu) = 1963-08-07 (Birth Date YYYY-MM-DD) (+) 0-00-03 (Add)

= 1963-08-10(YYYY-MM-DD) or 1963 Aug 10

Adhana Dasa Balance

Full period of Moon dasa = 10 years.

Balance of Moon dasa = $10 \times 0.001157 = 0.01157$ Years

= 0 Year 0 Month 4 Days

Thus, Ending date (Moon) = 1963-08-07 (Birth Date YYYY-MM-DD)

(+) 0-00-04 (Add)

= 1963-08-11(YYYY-MM-DD) or 1963 Aug 11

Table2-1 :Kshema Dasa Table				Starting Date			Ending Date		
Dasa	Planet	Period	Age	Y	M	D	Y	M	D
4 Kshema	Merc	0-0-7	0	1963	8	7	1963	8	14
5 Pratya	Ketu	07	07	1963	8	14	1970	8	14
6 Sadha	Ven	20	27	1970	8	14	1990	8	14
7 Vadha	Sun	06	33	1990	8	14	1996	8	14
8 Mitra	Moon	10	43	1996	8	14	2006	8	14
9 Ati-mitra	Mars	07	50	2006	8	14	2013	8	14
1 Janma	Rahu	18	68	2013	8	14	2031	8	14
2 Sampat	Jup	16	84	2031	8	14	2047	8	14

3 Vipat	Sat	19	103	2047	8	14	2066	8	14
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Table2-2 :Utpanna Dasa Table				Starting Date			Ending Date		
Dasa	Planet	Period	Age	Y	M	D	Y	M	D
5 Pratya	Ketu	0-0-3	0	1963	8	7	1963	8	10
6 Sadha	Ven	20	20	1963	8	10	1983	8	10
7 Vadha	Sun	06	26	1983	8	10	1989	8	10
8 Mitra	Moon	10	36	1989	8	10	1999	8	10
9 Ati-mitra	Mars	07	43	1999	8	10	2006	8	10
1 Janma	Rahu	18	61	2006	8	10	2024	8	10
2 Sampat	Jup	16	77	2024	8	10	2040	8	10
3 Vipat	Sat	19	96	2040	8	10	2059	8	10
4 Kshema	Merc	17	113	2059	8	10	2076	8	10

Table2-3 :Adhana Dasa				Starting Date			Ending Date		
Dasa	Planet	Period	Age	Y	M	D	Y	M	D
8 Mitra	Moon	0-0-4	0	1963	8	7	1963	8	11
9 Ati-mitra	Mars	07	7	1963	8	11	1970	8	11
1 Janma	Rahu	18	25	1970	8	11	1988	8	11
2 Sampat	Jup	16	41	1988	8	11	2004	8	11
3 Vipat	Sat	19	60	2004	8	11	2023	8	11
4 Kshema	Merc	17	77	2023	8	11	2040	8	11
5 Pratya	Ketu	7	84	2040	8	11	2047	8	11
6 Sadha	Ven	20	104	2047	8	11	2067	8	11
7 Vadha	Sun	6	110	2067	8	11	2073	8	11

Notes: The Utpanna, Kshema and Adhana Dasa are always calculated on the basis of the longitude of the Moon, even if the Lagna is stronger than the Moon as in this case.

Comparing dasa The four Dasa (i.e. Janma, Kshema, Utpanna & Adhana) are compared carefully to determine similarity in the ending dates of dasa. If the ending dates are the same in at least two of the dasa, then ill-health, accidents, premature death and other evils can be anticipated.

1. Comparing Table 2-1 & Table 2-2, we find that the fifth dasa in both end in 2006 AD showing danger. Now compare the dasa length in both. The fifth dasa in Table 2-1 is of the Moon for 10 years while that in table 2-2 is of Mars for 7 years. Take the shorter period and we can narrow down the danger period from 1999 to 2006.

2. Comparing Table 2-1 & Table 2-3, we find that the first dasa in both end in 1970 AD showing danger. Now compare the dasa length in both. The first dasa in Table 2-1 is of the Ketu for 7 years while that in Table 2-3 is of Mars for 7 years. Take the shorter period and we can narrow down the danger period from 1963 to 1970. During this period the native had many close encounters when as a baby he fell into a dam and was rescued by the timely intervention of his grandmother who dived in after him. Later in February 1969 he was badly mauled by a dog and had to undergo treatment for a few months. These incidents are represented by the planets having the Kshema Dasa [Ketu in a constellation of Venus

clearly indicates danger from dogs, and specifically feminine-bitch) and Adhana dasa (Mars in a constellation of Moon shows the danger of accidents (Mars) in water (Moon) and the person who saves is seen from the house where 7th house occupied by Mars is the fourth (Mother/Aunt) from the fourth house (Mother) indicating grandmother].

3. Comparing Table 2-2 & Table 2-3, we find that the seventh dasa in both end in 2040 AD indicating danger or premature death. Now compare the dasa length in both. The seventh dasa in Table 2-2 is of the Jupiter for 16 years while that in Table 2-3 is of Mercury for 17 years. Take the shorter period and we can narrow down the danger period from 2024 to 2040. In this manner the dangerous periods should be determined and after calculating the longevity, the death inflicting dasa can be determined.

Death inflicting Dasa

- 1) The Dasa Sesham can cause death as all dasa tend to be evil towards their end. If the Sesham coincides for Utpanna, Adhana, Kshema or Janma Vimsottari dasa, then it can cause death.
- 2) The Janma dasa (First Vimsottari dasa) can cause death for Balarishtha[3] Jataka. The Vipat dasa (Third Vimsottari dasa) can cause death for Yogarishtha[4] and Alpa Ayus[5] Jataka[6]. The Pratya dasa (Fifth Vimsottari dasa) can cause death for Madhya Ayus[7] Jataka. The Vadha dasa (Seventh Vimsottari dasa) can cause death for Poorna Ayus[8] Jataka.
- 3) The dasa of the lord of the sixth house can bring wailing at home, especially in the antardasa of the lord of the eighth house when the death of the native himself can occur[9] . Similarly, dasa of Lord of eighth and antardasa of lord of the sixth can give death.
- 4) The stronger of the Lords of the 2nd or 8th house is called Rudra and it's dasa or association can cause death of the native[10]. Similarly, the Rudra for parents are determined from the Sun or Venus (for Father) and Moon or Mars (for Mother) .
- 5) The dasa of a planet in Rasi-Sandhi (especially Gandanta) can bring sorrow and disease or even death. If it is in the last degree of the sign, then its dasa can produce death[11] .
- 6) Nirvana Dasa[12] :For day birth, add the longitudes of the Sun and Saturn whereas for night birth add the longitudes of Rahu and Moon. The point arrived at by the sum of the longitudes will be in some constellation. The dasa of the lord of this constellation and antardasa indicated by the degree of the longitude sum can also determine death.
- 7) Gulika Dasa: The dasa/antardasa of the planets indicated by the longitude of Gulika in a constellation or that of planets associated with it can be death inflicting and harmful. The body can develop or be afflicted by poisonous substances.

Illustration

Nobel Laureate Rabindranath Tagore was born on the 7th May 1861 at 2:51' AM LMT at 22N40' Lat & 88E30' Long on Krishna Paksha Trayodasi (ruled by Jupiter) in the Vedic month of Chaitra.

Rabindranath Tagore was a great worshipper of Vishnu and perhaps, the greatest poets of his time. The Lagna has the Moon in it, and any computation will clearly bring out the importance of the Moon in initiating the Vimsottari Dasa. The Vimsottari dasa starting dates (from Moon)are as under:

Merc 1856-06-02 ; Ketu 1873-06-02 ; Venus 1880-06-02 ; Sun 1900-06-03 ; Moon 1906-06-03 ; Mars 1916-06-03 ; Rahu 1923-06-03 ; Jup 1941-06-03

Sun Merc Ven 1	Moon	11	10
2			
Ketu Mars	12	9	Rahu
3	6		
Jup	4	5	Sat
		7	8
		Gulika	

Lag Moon	Mer Ven Sun		Ketu Mars
	Chart 3 Rasi Rabindranath Tagore		Jup
			Sat
Rahu		Gulika	

It would be very difficult

to explain the death of Rabindranath Tagore in Jupiter Dasa Jupiter antardasa, especially when Jupiter is the lord of Lagna and is also exalted in the ninth from Arudha Lagna. However Gulika is in Visakha Nakshatra ruled by Jupiter and hence Jupiter shall give the results of Gulika in its initial period. This resulted in death.

4. The dasa of the planets associated with the second and seventh house can also be death inflicting.

5. Divisional Charts: The death of the native can be studied from the Rasi and Trimsamsa whereas that of other relatives are to be seen from the other divisional charts. Parasara explains these as Drekkana (D-3) for co-born, Saptamsa (D-7) for children, Navamsa (D-9) for spouse, Dasamsa (D-10) for those related in the profession, Dwadasamsa (D-12) for Parents and elders, Vimsamsa (D-20) for Guru's and Sisya (Upasana), Chaturvimsamsa (D-24) for teachers and students (Siddhi) and so on.

Assignment

Q1: Draw the Utpanna, Kshema and Adhana Dasa in your own chart and indicate the evil periods.

Q2: What is the reason for calculating these three types of Vimsottari Dasa based on the longitude of the Moon instead of Lagna?

Q3: Determine the period of death of at least two persons related to you (in any manner) using divisional charts.

Q4: Why are planets associated with the 2nd/7th houses death inflictors? Show at least one case where this has proved to be correct. What remedy does Parasara prescribe for this position or ownership of planets?

Q5: What is the importance of the Moon in averting Balarishta? What are the ages of Balarishta, Yogarishta, Alpa Ayus, Madhya Ayus and Poorna Ayus?

Q6: Case Study: Pt. Jawaharlal Nehru, Born on 14 November 1889; 11:00'PM LMT Allahabad (25N27' 81E51'). Explain the following events:

1. death of his wife (28 Feb 1936); [Sun-Merc]
2. death of Father (6 Feb 1931), [Venus-Merc]
3. Marriage (8 Feb, 1916); [Venus-Sun]
4. Birth of Daughter (19 Nov, 1917) when he was in jail; [Venus-Moon]
5. His death 27 May 1964 [Rahu-Merc]
6. His illness that started in Feb 1963 [Rahu-Sat]

Q7: Case Study: female born 23 January 1950, 6:15' AM Ghaziabad, India. Husband died in Venus-Rahu-

Venus Vimsottari Dasa-Antar-Pratyantar. Explain why?

HARI OM TAT SAT

[1] Sesham means ending or finishing

[2]

जन्मक्षौरतस्तु पञ्चमदाऽथोत्पन्नसंज्ञा दास स्यादाधानदशाऽप्यतोष्टमश्च वा क्षेमान्महाख्या दशा ।
आसां चैव दशावसानसमये मूल्यपदा स्यान्नां स्वल्पानल्पसमायुषां त्रिवधपञ्चक्षेत्रादायान्तिमे । । (JP 18-35)

[3] Balarishtha refers to infantile death (0 to 12 years). If this is destined, then the Janma dasa itself can cause death.

[4] Yogarishtha refers to teenage death around 12 to 20 years age. If this is destined, then the Vipat or third dasa can cause death.

[5] Alpa Ayus indicates premature death within 36 years. If a few other life determining factors are strong, then this can be within 40 years.

[6] Parasara

अल्पायुर्योगजातस्य विषह्वये मृतिं वदेत् ।
जातस्य मध्यमे योगे पच्यते तु मृतिर्भवेत् ।
दीर्घायुर्योगजातानां वधभेत् तु मृतिर्भवेत् ।

[7] Madhya Ayus refers to middle life where the longevity is from 36 to 72 years. Another classification is 40 to 80 years.

[8] Poorna Ayus or full life refers to the longevity in the range of 72 to 108 years. Another classification is 80 to 120 years. For more details refer to my translation of Jaimini's Upadesa Sutra.

[9]

षष्ठेशस्य दशाविलापकरणी मूल्यविनाशप्रश्नो रस्तव्योमचरस्य बन्धुमरणं पाकेऽपहारेऽथवा । (JP 18-25)

[10]

दिनेशाविनश्रुको च राजारो कारकाः सूताः । कारकस्य त्रिशूलक्षे यदा चरति या दशा ।
विक्रमाष्टमाधिपवशाज्जातस्यायुः । पितृकारको रविश्रुको मातृकारको चन्द्रकुजौ । ।

(JP 18-38) The reference is to Sthira Karaka or fixed signifiers that are used in Ayur dasa or longevity estimation.

[11]

राशिसन्धिगदाये तु शोकरोगादिपीडनम् । त्रिसंज्ञागमनुकान्तदशा मूल्यफलपदा । (JP 18-27)

[12] This is different from the Nirvana Shoola Dasa and should not be mistaken. Nirvana dasa has been defined as the death inflicting period of the Vimsottari dasa (or other Udu dasa) by the following Sloka in Jataka Parijata (JP 18-36):

जातोऽहि चेदकंशानिस्फुटैक्यतारादिनिर्याणदशा पकलप्या । तारेशाराहुस्फुटयोगतारा पूर्वा दशा रिष्टकरा रजन्याम् ।

Sambandha #1

Paper on Relationships presented in SJC, USA 2005

Before venturing into delineating relationships between two individuals or group dynamics, we need to understand the meaning of 'sambandha' and its various connotations. Thereafter, we shall examine the Jyotisha principles concerning people and houses, and finally we shall examine the relationships, both natural and temporal as well as its manifestation, meaning and implications. Vedic remedial measures will be touched, if time permits.

Sambandha defined

The word sambandha in Sanskrit means binding or joining, a close connection or union or association, conjunction, inherence, connection with or relation to. It connotes personal connection like a relationship, fellowship, friendship and even intimacy. The word 'sambandhi' (or as used 'samdhi' refers to a kinsman, a relationship brought about by a marriage or family by birth. In philosophical terms, this relationship is said to be of three kinds:

1. Samav-āya: coming together, meeting, congregate, contact, concourse, assemblage, collection, crowd, assemblage are some words that describe this relationship. The individual is in a perpetual (time/dāśā defined) co-inherence, be it an inner or intimate relationship or a peripheral relation requiring identification with some symbols and beliefs like an association. It indicates an inseparable concomitance like the relationship between a substance and its qualities like the yarn in cloth. It connotes intimate and constant companionship or relationship like that of birth defining a father and son.
2. Samyoga: also sayoga, meaning junction, union; it defines the highest state of a relationship like the last (of the fourteen) stage leading to emancipation from the cycle of rebirth. The word 'yoga' has a very wide meaning (see para 1.2).
3. Svarupa: having own form or shape like sabda~ which means having the form of sound. It refers to own condition, peculiarity, character or nature like 'of a kind'. A relationship caused because of an event or occurrence.

Yoga

Yoga has many meanings and implications in astrology. Some of these are listed below for a better understanding of the word. A sambandha caused by any of these can be understood as samyoga.

1. It indicates yoking, joining, harnessing or attaching like yoking a team to play a game or yoking horses to pull a carriage. It implies that the individual parts involved in the yoga (yoke) should function in harmony. In Jyotiśa, these are called paraspara-yoga-kāraka or mutual co-workers.
2. It indicates and undertaking, business, action, work or employment of some kind for the purpose of earning wealth, acquisition, gains or profit or property. In Jyotiśa, these are called sūrya yoga or more precisely, āditya yoga.
3. It indicates any conjunction, union, combination or contact and indicates mixing or a mixture. In Jyotiśa, these are called Graha yoga and are named based on the number of planets conjoining in a sign.

4. It indicates a connection or relationship as a consequence of, or reason or because of something else. The reason or cause is the kāraka (significator) and consequently, these yogas are called Kāraka yoga in Jyotiśa.
5. It indicates putting together or arranging, based on disposition in a regular succession. In Jyotiśa, the longitudes of the individual planets are considered to arrange them in a regular succession of decreasing (longitudinal) hierarchy called 'Chara kāraka'. These planets then acquire the potential for various generating yogas.
6. It indicates zealous endeavor with care and using all of one's powers to achieve a goal. Such zeal can only come from the individual soul called the ātmakāraka indicating the native's strong inner urges and desires. The yogas, in Jyotiśa are consequently called ātmakāraka yoga or simply kāraka yoga.
7. It indicates abstract contemplation; meditation and such other practices to attain union (yoga) with God and all these are called adhyātma yoga (spirituality) in Jyotiśa. It includes renunciation (sanyāsa yoga), mantra śāstra, Pātanjali's (samkhya-II) yoga philosophy, rituals (where yoga is personified as the son of Dharma & Kriya) etc.
8. It indicates the union of puruśa (spirit personified as father) and prākṛti (nature personified as mother) for the purpose of all creation (saṅkhyā śāstra). In Jyotiśa, the Sun indicates the puruśa and the Moon indicates prākṛti. The relationship between these planets indicates the Yoga of birth of which there are 27 types. This leads to yet another meaning for the word yoga as 'sum' in arithmetic.
9. It indicates the constellation (of the 27 nakśatra), which is conjoined the Moon and is called 'Candra yoga'. This is extended into other varieties of Candra yoga based on certain planetary positions that influence the health and mind. The nakśatra, which do not have the conjunction or association of the Moon, are called 'Kha yoga' or having the yoga (association) of the sky (kha). This leads to another variety of Jyotiśa combinations called Kha yoga or Nābhasa yoga.

In this manner, the various meanings of the word yoga can be studied with a focus on its relevance to Vedic astrology. Suffice is to say that the word has a very deep meaning and any superficial reading will cause a vacuum in our understanding and judging of real life situations.

Rāśi (Moon sign) relationship

The lord of the Janma rāśi is called the Subhapati in a horoscope. This planet is the controller of the fortunes and well-being of the individual and can be viewed as the sustainer of the chart. In matching charts for marriages and other relationships like business etc, this criterion is considered crucial and is called rāśiādhipati or graha-maitreya (planetary relationship).

Rāśi kūta

The moot principle in matching charts is to determine the 'puruśa' and 'prākṛiti' or the male and female principles. In marriage matching, this is easy as the male is taking on the role of the puruśa and the female takes the role of prākṛiti. In business or other relationships, the dominant or active partner shall take the role of puruśa while the passive partner takes the role of prākṛiti.

Prepare a matching chart by placing the Sun in the same sign and nakśatra as that occupied by the natal

Moon (Janma rāśi) of the active partner. The Janma rāśi and nakṣatra of the passive partner should be taken as such. If the Sun-Moon relationship in the matching chart indicates śukla pakṣa (bright half), then the match is said to be good and will lead to growth just like the waxing Moon. If instead, the relationship is krśna pakṣa then the enterprise or relationship will end as the waning moon indicates decline and destruction. Thus, before entering into a relationship, it is necessary to check whether it shall grow or perish. Count the number of signs from the Sun (Janma rāśi of dominant partner/bridegroom) to the Moon (Janma rāśi of passive partner/bride) both inclusive. The resultant number gives some indications as listed below.

Table 1: Rāśi kuta

Number	Results
1	General well being and compatibility is indicated. Check the nakṣatra match. If the nakṣatra are different, it is excellent and in the case of marriage, sons and grandsons will issue from the wedlock. If they are the same then there shall be fear of poison and one of them could suffer severe ill-health and/or children could also suffer due to nāga nadi or other flaws. This is sure to happen if the nakṣatra is Bharani (2), Rohini (4), Ardrā (6), Pūṣyā (8), Āśleṣā (9), Mākhā (10), Hāstā (13), Jyēsthā (18), Mūlā (19), Pūrvāṣādhā (20), Dhānistā (23) or Sātābhisa (24).
2	Good compatibility; financial problems and hardships (Harihara).
3	Excellent friendship and relationship; long term if planets concerned are friends.
4	Very compatible; growth in wealth
5	Very compatible; many children
6	Fairly compatible; short term relationship; destruction and ruin (Brihaspati) unless the Subhapati are mutually friendly; separation or quarrel - if the Subhapati are mutual foes or there is vedha, then the intensity of evil is very high (Harihara). If they are friends, then this can be considered.
7	Excellent compatibility, especially in matters concerning the opposite sex.
8	Diseases (Madhavacharya); destruction and ruin (Brihaspati) unless the Subhapati are mutually friendly; separation, quarrel or death and if the Subhapati are mutual foes or there is vedha, then the intensity of evil is very high (Harihara). However, if the passive partner (Moon) has an even Janma rāśi, then this match is to be rejected (Harihara).
9	No compatibility and no growth; in case of a marriage, loss of children is indicated (Madhavacharya);
10	Quarrels and misunderstanding (Madhavacharya); marriage maybe considered if the Subhapati are friendly (Brihaspati) and will last, but there will be many quarrels.
11	Sorrow is indicated (Madhavacharya);
12	No compatibility and many problems; especially financial losses (Madhavacharya) and poverty (Harihara).

Naisargika sambandha

Naisargika Graha sambandha or natural planetary relationships are eternal and are of various types depending on the context. Parāśara teaches the general rule which is applied in two stages. First step is the determination of natural relationship. This is based on the mūlatrikona (office) and is the desire of every planet to achieve its object. Second step is the modification to this in individual charts.

Satyācarya's rule: The lords of the signs in 2, 4, 5, 8, 9 & 12 from the mūlatrikona sign of a planet are its friends.

Table 2: Natural friendship

Planet	Friend	Neutral	Enemy
Sun	Moon, Mars, Jupiter	Mercury	Venus, Saturn
Moon	Sun, Mercury	Mars, Jupiter, Venus, Saturn	
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury
Mercury	Sun, Venus	Mars, Jupiter, Saturn	Moon
Jupiter	Sun, Moon, Mars	Saturn	Mercury, Venus
Venus	Mercury, Saturn	Mars, Jupiter	Sun, Moon
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars
Although we do need to know this for the nodes as relationships are with 'real' people having physical bodies, nevertheless, we can determine their friends and foes to understand the relationship between the deities of Hinduism.			
Rahu	Sun, Venus	Mars, Jupiter, Saturn	Moon, Mercury
Ketu	Moon, Mars	Mercury, Venus, Saturn	Sun, Jupiter

The relationship between Ganeśa (indicated by Ketu) and Śiva (Sun) is seen in Ketu treating Sun as an enemy whereas the Sun treats Ketu as a friend. The episode of Ganeśa guarding the door and not even allowing Śiva inside when the mother was taking a bath and a fight ensuing between the two resulting in the cutting of Ganeśa's head by Śiva is too well known. Here, Ganeśa proved to be the best guardian of the door and unconsciously acted inimically towards his own father. He was only doing the job (mūlatrikona-office) entrusted to Him by the mother. He is the favorite of Gouri (Moon) and these relationships show up in the table given above.

If the nodes are to be used in planetary relations, then the following information can be useful. Often astrologers tend to confuse eclipse relations with the mūlatrikona relations. Relationships between individuals can be for a variety of reasons of which the mūlatrikona (office/work/duty/desire fulfillment) is the most common and is given here. There are other relationships like marriage or worship, which are purely personal or domestic activities, or the purely financial relationships, which require a different model as, taught by Jaimini Mahārṣi. A business partnership is more than just financial relationship as it brings two or more people into a working (mūlatrikona) relationship.

Table 3: Nodes ownership

Node	Own Sign	Mūlatrikona	Exaltation
Rahu	Aquarius	Virgo	Gemini
Ketu	Scorpio	Pisces	Sagittarius

Tatkālīka sambandha

Tatkālika sambandha or temporal relationship are the second stage modification of the natural relationship and varies from one chart to another. Since the entire Parāsarian model of relationships is based on mūlatrikona (office or work), this principle is carried over to the second stage as well.

It is well known that the Sun is the keeper of time and that all activities of men shall be governed by the Sun. The birds fly out of their nest with the first ray of the Sun and return with the last ray of the setting Sun. Their sensitivity to the time indications of the Sun causes their entire group (birds) to be over-lorded by the Sun. Men are more emotional and have the highest share of mental working causing them to be over-lorded by the Moon instead. It is natural that their working and relationships will be governed by 'moods and tastes'. The activities following the Sun are based on 'muhurta'. Brahma muhurta coinciding with Brahma gayatri starts the day. The activities reach an acme at midday, which is called 'Abhijit muhurta' coinciding with Viśnu gayatri. Thereafter, the energies and rays decline until sunset, which is the 'Rudra/Siva gayatri'. The activities of darkness begin after sunset and reach a nadir at midnight called the 'Kali gayatri'.

In this working day, since planets represent people, every planet would like to be in the highest state i.e. akin to Abhijit muhurta or in Viśnu gāyatri connoting success, fame, wealth and all the good things of life that go with it. Such a planet attains the form of Viśnu and becomes an avatar. He sits on the throne and like Indra, becomes the king of the skies (svarga). During the day, the lagna starts with the Sun at Brahma gayatri, goes to the fourth house from the Sun in Viśnu gayatri, seventh house from the Sun in Śiva gāyatri and finally, the tenth house from the Sun in Kali gayatri. Reckoned from Lagna, at midday, the Sun is in the tenth house and this fact is used in determining the relationship.

If this is the position that every planet wishes to have in its working environment, then its relationships have to be based on this desirable situation. The midday situation of lagna with the Sun in the tenth house is extended to the planet and for the planet to rise at midday, sunrise should occur in the sign in the tenth house from it. The following deductions can be made based on this hypothetical situation, which will amount to a derivation of the rules taught by Parāsara on this subject.

Table 4: Tatkālika sambandha rules

The sign occupied by the planet is akin to midday	This is the throne of the planet. It defines its avastha (situation or mood or age), its bala (strengths) and everything else.	
The tenth house from it is akin to sunrise	This is the first definition of sambandha and the planets placed in the tenth from it shall herald its ascendancy.	The planets in the tenth house are temporal friends.
The fourth from it shall be akin to sunset	The planets in this house shall be the last to leave the sinking ship or shall be the most loyal/trusted.	The planets in the fourth house are temporal friends.
The sign opposite to it shall be akin to midnight.	This is the nadir and shall define the opposition or he who shall rule after the planet abdicates.	The planets in the seventh house are temporal enemies.
The signs/planets intervening from	These supporters join the herald in	The planets in the

the tenth house from it to its seat will help him to achieve the position	helping the planet's ascendancy. The signs intervening are the 11th and 12th houses.	11th and 12th house are temporal friends.
The signs from its seat to its fourth house shall help sustain/continue his kingly position.	These supporters join the king (planet under consideration) after his ascendancy and support his claim to the throne. The signs intervening are the 2nd & 3rd houses.	The planets in the 2nd and 3rd houses are temporal friends.
The signs after sunset (darkness) shall work towards his downfall as everyone wishes to be in the light or 'limelight'.	These signs are the 5th to 9th houses.	The planets in the 5th to 9th houses shall be temporal enemies.
No king likes to share his throne with others.	Sharing power causes a weakness in the throne that is not stable. That is why four or more planets conjoining can cause pravrajya yoga implying exile or renunciation.	The planets in the same sign are temporal enemies.

Application

These temporal relationship rules when applied to a chart cause a modification in the natural relationship. This new relationship that develops is pancada (five fold) and the clear lines of 'friends-neutrals-enemies' given by natural relationships gets modified as follows:

1. Intimacy (very close or strong friend); definition: a natural friend who is also a temporal friend. Such intimate friends and supporters are the most trustworthy for a long-term relationship.
2. Friendship (protagonist, supporter and well-wishers), definition: a natural neutral who becomes a temporal friend. Such friends support a cause that lead to ascendancy while in principle they do not support the ideals.
3. Acquaintance (known, neutral, associate), definition: a natural friend who becomes a temporal enemy or a natural enemy who becomes a temporal friend. Such people are the ones who secretly either support (natural friends) or oppose (natural enemies) the ideals but find it convenient, or are in a situation that makes them sympathize with the opposition. They change sides whenever the wind blows the other way.
4. Antagonist (antagonist, oppose, malice, ill will), definition: a natural neutral who becomes a temporal enemy. Such people do not have any fundamental difference in ideology but because of a situation or convenience tend to become antagonistic or support the opposition.
5. Hostility (Enmity, bitterness, hatred, acrimony) definition: a natural enemy who becomes a temporal enemy. Such people are fundamentally opposed and bear great bitterness. Given the right circumstances, their hostility will surely come to the fore.

Example 1: Tatkālika sambandha chart

The example chart has the Moon in Aquarius and its lord Saturn, being the Subhapati is placed in Capricorn. To determine the sambandha, we need to follow the steps:

- Saturn has its mulatrikona in Aquarius. The lords of the 2 & 12, 4 & 8 and 5 & 9 are its friends while the rest are enemies. Reckoned from Aquarius, Jupiter is the lord of 2 (friend) and 11 (enemy). Therefore, Jupiter is neutral. In this manner we get the natural relations

Natural relations

Planet	Friend	Neutral	Enemy
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars, Rahu, Ketu

- The sign Capricorn should be treated as the seat or throne of Saturn. The planets in the 10, 11, 12, 2, 3 & 4 houses have temporal good relations. These are Ketu (12), Moon (2) and Jupiter (3)
- The rest have temporal bad relationship/enmity. The Sun, Mars & Rahu are natural as well as temporal enemy making them hostile and bitter enemies of Saturn. The Moon & Ketu are natural enemies but temporal friends making them neutral acquaintances. Mercury and Venus are natural friends and temporal enemies making them neutral. Jupiter is naturally neutral and a temporal friend making it a friend.

Temporal relations

Planet	Adi-mitra (Intimate)	Mitra (Friend)	Sama (Neutral)	Satru (antagonist)	Adi-satru (hostile)
Saturn		Jupiter	Mercury, Venus, Moon, Ketu		Sun, Mars, Rahu,

Similar deductions are made for all the planets and tabulated as indicated below the charts.

Deduction

The examination of temporal relations in the chart clearly shows that the native shall not have any intimate friends and shall be a loner by nature. The only friends are indicated by Jupiter while there shall be quite a few acquaintances and some very hostile enemies. However, as a note of abundant caution, this is only the initial estimate based on the Janma rāśi.

Sambandha#2

Continued from [Sambandha#1](#). The case studies done as a part of the discussions in the previous paper are listed here.

Graha Ārudha (required for pages 4 & 5)

Calculation rules

1. For Graha Ārudha, count from the planet to its own sign. Then count as many signs from this own sign. The sign arrived at is the Graha Ārudha.
2. If by the above calculation, the Ārudha of a planet is determined to be in the same sign itself, then the tenth house from it should be treated as the Ārudha.
3. If by the above calculation, the Ārudha of a planet is determined to be in the seventh sign from it, then the fourth house from it should be treated as the Ārudha.

Case studies given below

Business partnership I

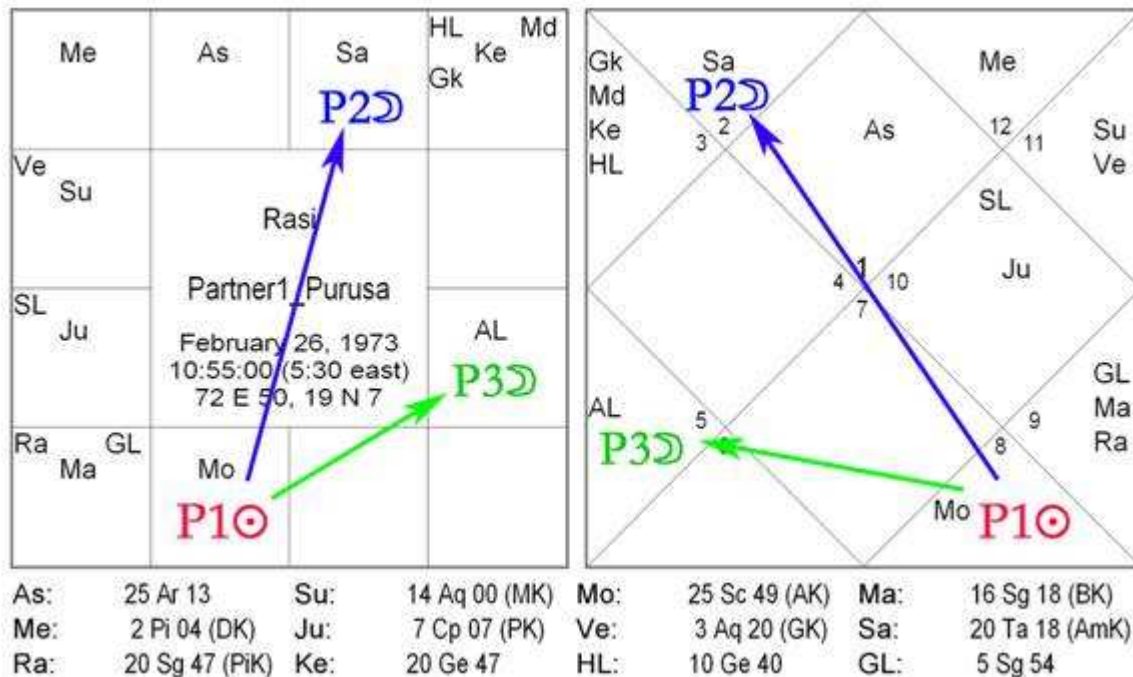
In this example we take the case of three business partners who are running a Software Consultancy in the USA. The chart given is that of the dominant of the three who runs the business and hence we consider him as the puruṣa (male principle or leadership) and take his Moon's position (Scorpio). This sign is the reference to judge the relationship between his other two passive partners (P2 & P3), who assume the role of prākṛti (female principle or support). The puruṣa is treated as the Sun and so, in the chart we shall place the sun in Scorpio. The Janma rāśi of the other two partners shall be treated as the Moons. P2 has Taurus Moon sign and P3 has the Moon sign in Leo.

Janma Rasi of Dominant Partner (Purusa): Scorpio

Janma Rasi of P2: Taurus

Janma Rasi of P3: Leo

Chart 1: Chart of P1 (Scorpio Moon)



Observe that P2's moon is in 7th house from that of P1's, hence this is śukla pakṣa and bodes good for

the partnership. On the other hand, Moon in Leo for P3 is kṛśṇa pakṣa, hence this can cause ill will, disharmony in partnership and eventually affect the business.

However, let's go one step further and analyze the saṅbandha between Mars, who is the lord of Puruṣa Moon sign and Venus & Sun, the Moon sign lords of P2 & P3. Venus is a natural enemy of Mars but in the temporal relationship we find Venus placed in the third house from Mars generating friendship and support. Thus, the overall relationship between Mars & Venus is neutrality. Hence we can easily conclude based on this neutrality and the śukla pakṣa relationship we analyzed earlier, that relationship between P1 & P2 would be wonderful and good for the progress and prosperity of the business.

Now, Sun is a natural friend of Mars and is also placed in the third house from Mars promising temporal friendship as well. The relationship between these two becomes very close and is classified as intimate (adi-mitra). However, we had analyzed earlier that the intrinsic relationship between P1 & P3 was kṛśṇa pakṣa, which tells us that, there will be lots of ups and downs in their relationships and that they would have to put in a lot of effort and understanding to keep disharmony out of their relationship in order for the business to prosper.

Table 5: P1 & Partners relationship table

Partners	Sun-Moon (Paksa) relationship	Relationship between dispositors	Meaning
P2	Sukla	Neutral	Very conducive for business
P3	Krsna	Friend	Not conducive for business; however lot of effort should be put to maintain relationship.

Now, we take P1's moon sign (Scorpio) as the reference point and count houses till the other partners moon sign, which are P2 (Taurus-seventh house) and P3 (Leo-tenth house). Here again we find that P1's relationship with P2 is much better than his relationship to P3! (see table below)

Table 6: P1 & Partners rāśi kṛta table

Partners	House	Meaning
P2	7	Excellent compatibility, especially in matters concerning the opposite sex.
P3	10	Quarrels and misunderstanding; marriage maybe considered if the Subhapati are friendly and will last, but there will be many quarrels.

Fact: One of the partners has personally confirmed that the business is doing well notwithstanding the economical downturn the world is facing and indeed the relationship between P1 & P2 is fantastic while the same between P1 & P3 needs a lot of work (compromises) to maintain a harmony.

Business partnership II

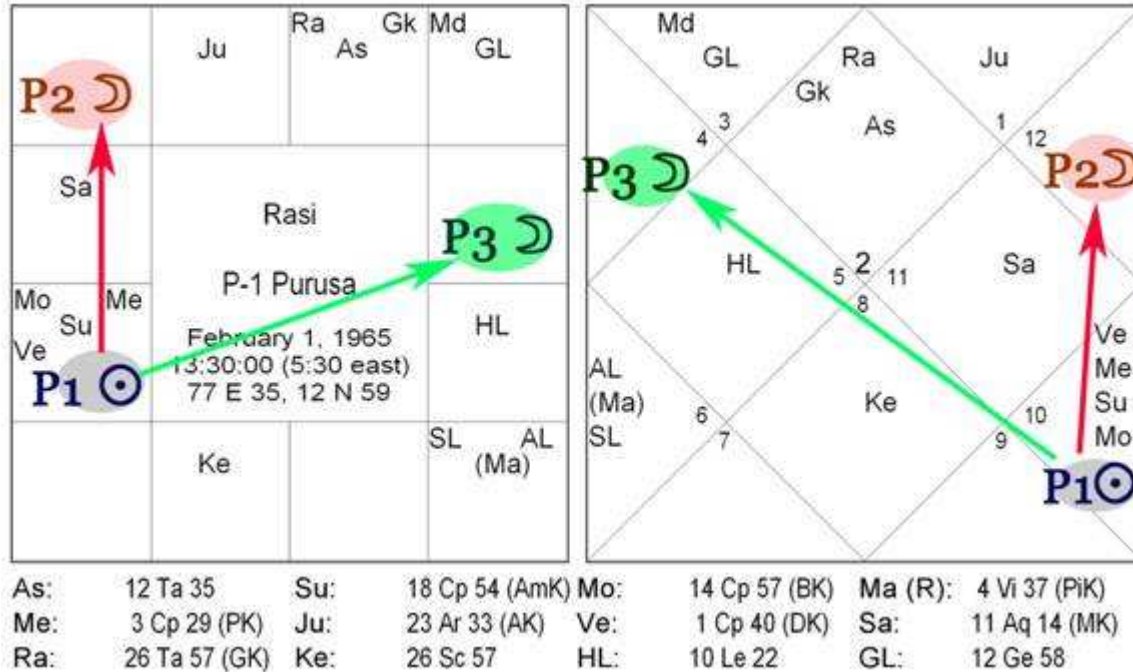
Here's an example of 3 business partners P1, P2 & P3, with P1 being the dominant, hence he will be the puruṣa in the relationship with P2 & P3.

Janma rāśi of dominant partner P1 (puruśa – the Sun): Capricorn

Janma rāśi of P2: Pisces (the Moon-1)

Janma rāśi of P3: Cancer (the Moon-2)

Chart 2: Partner-1 (Capricorn Moon)



P1's moon sign is Capricorn and that of P2 and P3 are Pisces & Cancer respectively. Treating the Moon sign of P1 (Capricorn) as the Sun, and those of the other partners P2 & P3 as the Moons, we observe that both are in śukla pakśa. Hence this bodes very well for the business and has indications of a prosperous partnership.

Now, let's analyze the natural relationship of moon sign dispositor of P1 (Saturn lord of Capricorn) with those of P2 (Jupiter lord of Pisces) & P3 (Moon lord of Cancer). A look at the natural relationship table given will show that Saturn considers Jupiter as neutral and Moon as its enemy. However in the chart, Jupiter is placed in the third house from Saturn indicating good temporal relationship and the Moon is placed in the twelfth house from Saturn indicating good temporal relationship. The overall relationship between Saturn & Jupiter is one of friendship (mitra) while that between Saturn & the Moon is neutrality (sama). Hence, the dominant partner P1 will have good relationship with P2 while he is likely to be neutral towards P3.

The first reading of śukla pakśa indicates that P1 shall benefit substantially from this partnership. The reading of natural relationships indicates that P1 shall be neutral towards P2 while he will tend to ignore P3 in behavior. The reading of temporal & overall relationship indicates that P1 shall maintain good relationship with P2 while his relationship with P3 will be continued out of necessity.

Table 7: P1 & Partners relationship table

Partners	Sun-Moon (Paksa) relationship	Natural relationship between dispositors	Meaning
P2	Sukla	Neutral	Very conducive for business and an indifferent attitude in behaviour but relationship.
P3	Sukla	Inimical	Conducive for business, however P1 will tend to ignore P3 but will continue the relationship out of necessity.

Now, we take P1's moon sign as the reference point and count houses till the other partners moon sign. Doing this to both P2 & P3 we get the following:

Table 8: P1 & Partners rāśi kuta table

Partners	House	Meaning
P2	3	Excellent friendship and relationship; long term if planets concerned are friends.
P3	7	Excellent compatibility, especially in matters concerning the opposite sex. This is not a marriage match and is not of much consequence.

Fact: P1 initially started out doing business with absolutely no money. He approached P2 & P3, who generously lend him enough money and became silent partners with him. After nine years, P1 has prospered much and has net business worth of INR 250 million (US\$ 5 million). The partnership continues.

Associations & Societies

An association or a society is the coming together of like-minded (Moon) people to further their interests and can be related to various kinds of activities including professional associations. In the formation of such societies, the Moon sign plays a key role and the association of the leading members should be done after such a study of their Moon signs so that the objectives of the association are furthered and are fruitful.

Śrī Jagannātha Center USA

The Śrī Jagannātha Center USA is has the leadership of four people – Robert Koch, SJC Guru & Lakshmi (Lynne) Kary Secretary, in the west and Dr. Brendan Feeley, President & P.V.R.Narasimha Rao, CFO in the east. The Janma Rāśis of the four are –

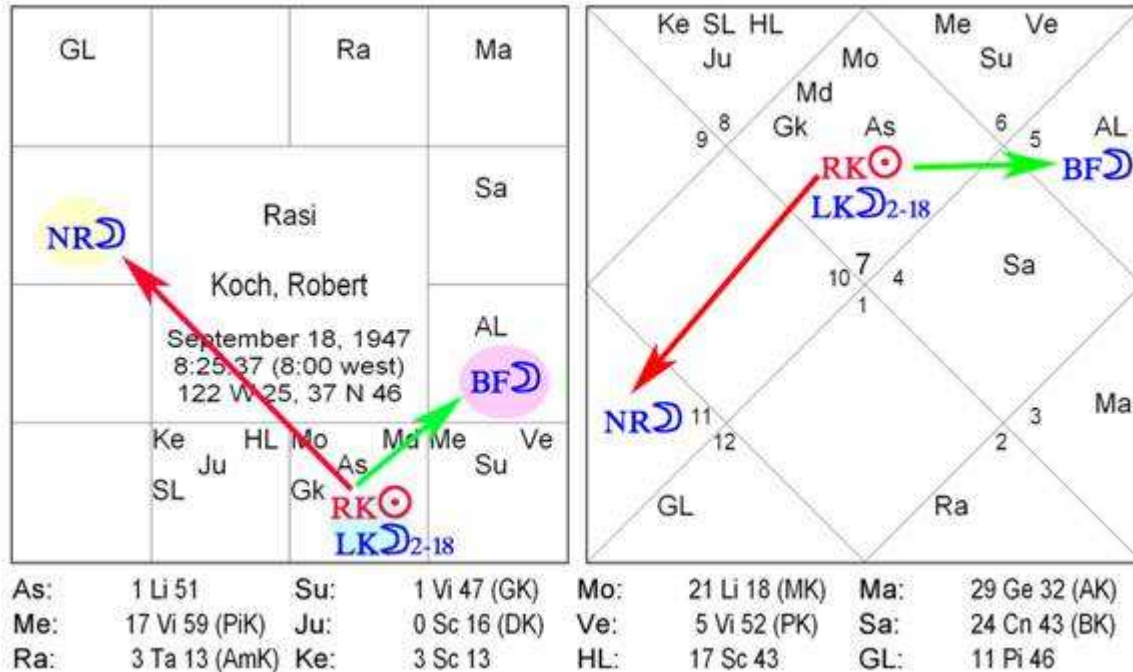
o Robert A.Koch Libra 21018'

o Lakshmi (Lynne) Kary Libra 2018'

o Dr. Brendan Feeley Leo

o P.V.R.Narasimha Rao Aquarius

Chart 3: Robert Koch

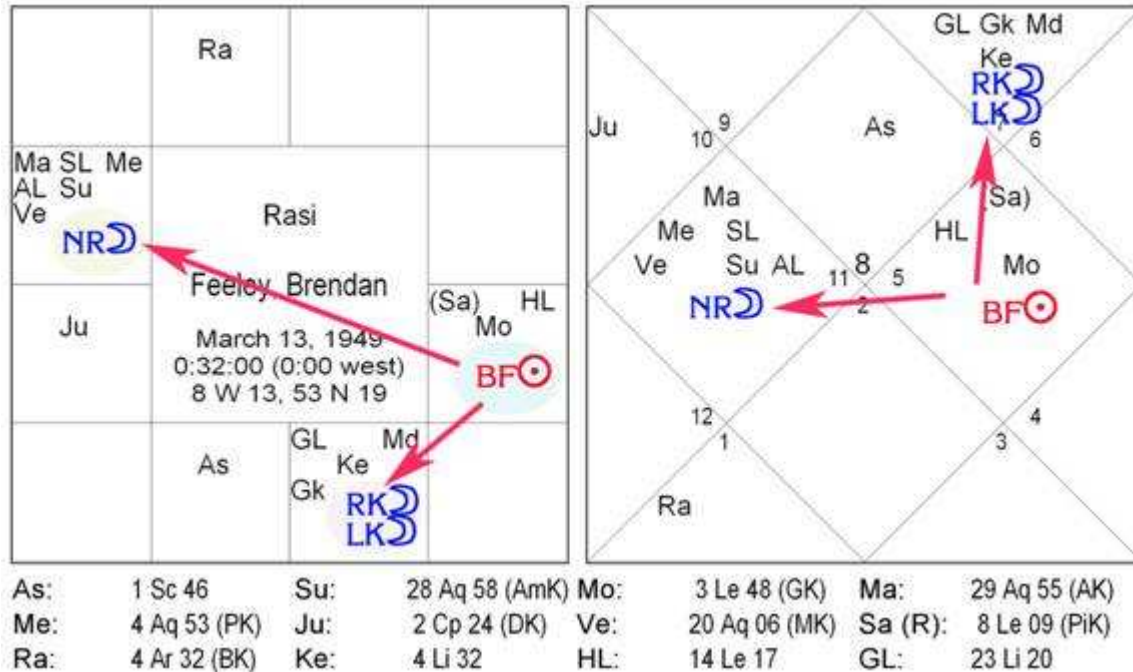


Leadership of an association can be taken by any person and such a person should normally be holding the chief executive position. For example in the USA government, it is the President. In India we have the President and the Prime Minister but the chief executive is clearly the Prime Minister. Similarly, let us say we have to decide as to which of the four should have the leadership of this association to help achieve the objectives of the organization.

If we take Robert Koch as the leader as he is the SJC Guru for America, we find that the Moon signs of Lakshmi Kary and Brendan Feeley are in kṛśṇa pakṣa indicating that the organization may have to see financial hardship and the overall relationships may suffer. It is the same case with Lakshmi Kary (Libra Moon sign) leading the organization. If instead we have P.V.R.Narasimha Rao heading the organization then the Moon signs of Robert Koch and Lakshmi Kary are in the kṛśṇa pakṣa indicating that the relationship structure may still undergo strain. In fact, Aquarius must yield to Libra if their association is to lead to Rājayoga. If we take Dr.Brendan Feeley as the leader then the moon signs of all the other three are in the śukla pakṣa and this is the best situation, as the organization will prosper.

It is evident from the above that the President must be vested with the executive powers to lead the organization. He must have the necessary support from the other members of the organization to take this lead. Let us now examine the relationships from his chart as the leader.

Chart 4: Dr.Brendan Feeley



From Leo, the other Moon signs Libra and Aquarius are in the śukla pakṣa. Sun the Lord of Leo is not in natural friendly terms with either Venus (Lord of Libra) or Saturn (Lord of Aquarius). This shows that they will tend to have 'communication gaps'. Further, in the temporal relationship, neither Saturn nor Venus is friendly with the Sun. Saturn is in opposition (but is involved in an exchange Rājayoga) while Venus is sharing the throne with the Sun.

In fact this is precisely what is happening in the SJC USA organization. The headship of the organization is being shared between Robert Koch and Brendan Feeley and for this reason, there seems to be a lack of direction to the organization. Further, if the organization has to prosper and succeed in achieving the objectives of its creation then Brendan Feeley has to take the lead from among the four.

Upadeśa (Advise)

You are all aware of the chart matching done for marriages and the various kṛta and points system that has been developed for this purpose. The aim of this article was to highlight (1) the validity of the teachings of the seers and (2) to demonstrate that there is more to those points and kṛta agreements than what catches the eye. A simplistic 36-point model is not going to serve any purpose in making the final decision regarding a lifelong relationship or a long-term business relationship. The needs are different and so the matching of charts has to be very specific and the kṛta have to be used based on purpose of the relationship. For example, the yoni kṛta showing sexual compatibility has no relevance to a business relationship and only shows the moods of the person based on sexual needs.

The matching of Moon sign/nakṣatra is important for all marriages and such activities where a long-term relationship is being made for 'financial' purposes. Even marriage is a social activity undertaken after a person has become an earning member of the society. The traditional joint family system (kūla) has

given way in various societies to the nuclear family and the relevance of the Moon matching (rāśi kūta) in determination of marital ties has been progressively reduced. This topic of marital relationships is being discussed by Dr. Brendan Feeley and other Jyotiśa Gurus of SJC.

Home work

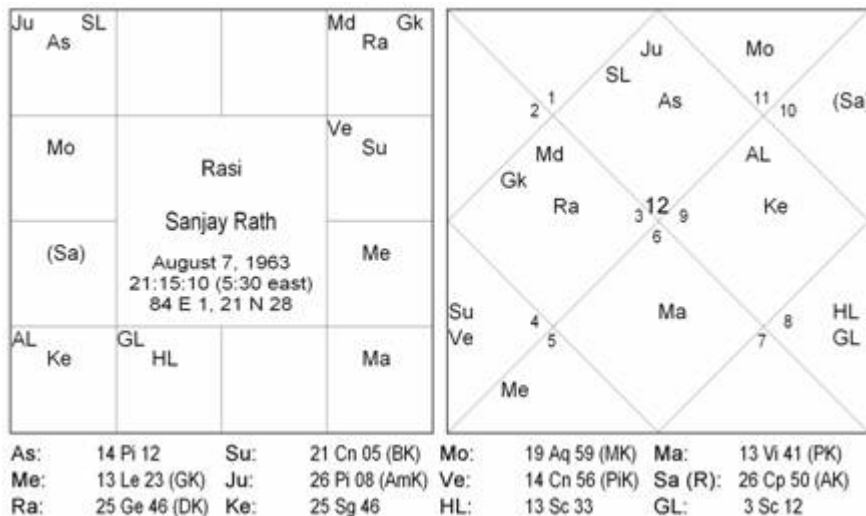
1. Cull out illustrations from the sacred literature to bring out the natural relationship between the deities like the one for Ketu, Sun & Moon given in the chapter.
2. Why are marriage relationships ‘partially’ excluded from the Parasarian model? To what extent are they excluded and what is the alternate model for this excluded part.

Note: Handouts for the ghātaka cakra and vaśikarana shall be provided at the workshop. In addition, work sheets and charts will also be provided.

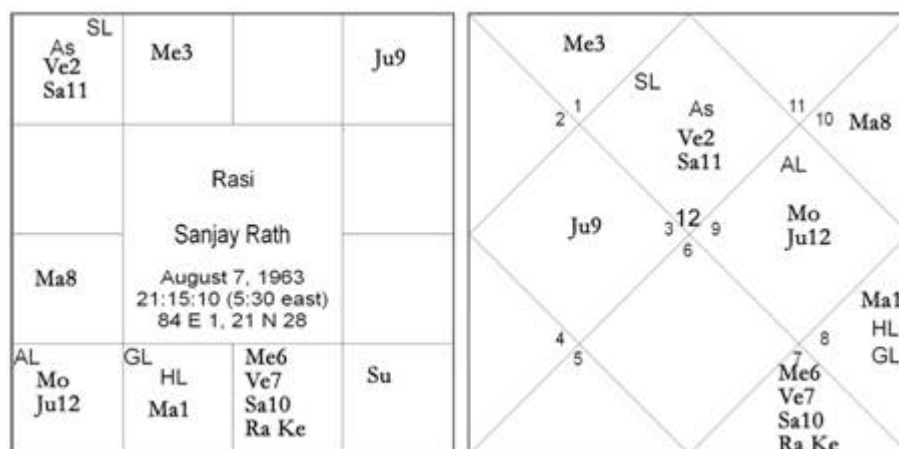
Graha ārudha

Draw the Graha Ārudha Cakra of the speaker (birth chart given below). The nomenclature used for indicating the Graha Ārudha in the chart is “Name of planet” with a sub-script that shows the sign number like ‘1’ for Aries etc. This is not necessary for the luminaries (Sun & Moon) and the nodes (Rahu & Ketu), as they own one house each.

Sanjay Rath



Graha ārudha (SR)



Some illustrative examples:

1. Sun: Sun is in Cancer and owns the sign Leo; count from the Sun to Leo – we get ‘2’. Now count ‘2’ signs from Leo, we get Virgo as the sign occupied by the Sun in the Graha Ārudha Cakra.
2. Ju-9: Jupiter owns Sagittarius - count from Jupiter (in Pisces) to Sagittarius – we get ‘10’ signs. Now count ‘10’ signs from Sagittarius to arrive at Virgo the Ārudha. However, the Ārudha cannot be in the first or seventh house from the natal position. Since Virgo is the seventh house, apply rule-3 and the fourth house from the natal position Gemini becomes the Graha Ārudha.
3. Note that the Graha Ārudha of Rahu & Ketu is always in the same sign. In this case it is Libra.

Use of Graha ārudha

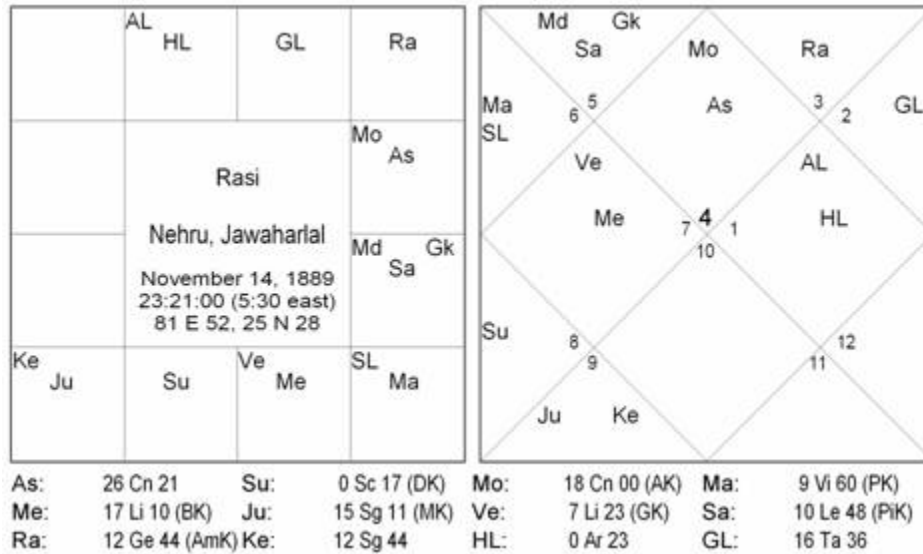
The graha ārudha cakra is used in more serious matters of the state, personal life where a one-to-one relationship is concerned and money or other simpler material objectives are not the reason for the association. This is of crucial importance in the charts of politicians where the relationship is based on sharing power or rising to a position/status (ārudha/image). It can also be used for corporate and other relationships where positions of power are under consideration. There are many other uses as well but not in the scope of this paper.

Indian independence

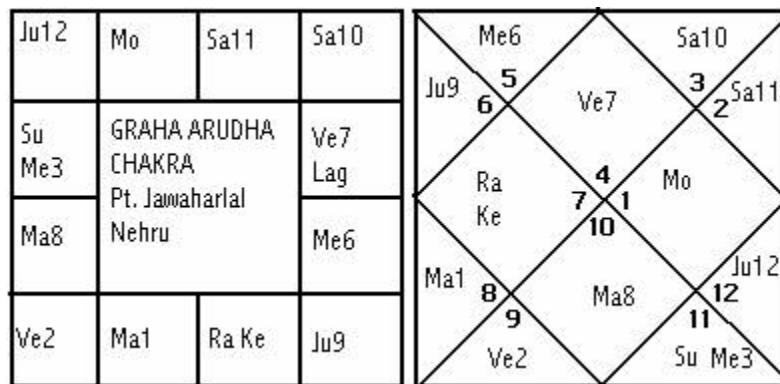
What role did Mahatma Gandhi and Subhash Chandra Bose play in the life of Pt. Jawaharlal Nehru? Compare their importance using the Graha Ārudha Cakra.

The horoscope of Pt. Jawaharlal Nehru is at Chart 2 and the Graha Arudha Chakra is given at Figure-10. It is known that Mahatma (Mohandas Karamchand) Gandhi was born in Libra Lagna with Venus in it and can be declared a Malavya Yoga Mahapurusha whereas Subhas Chandra Bose was a bellicose patriot leading the Indian National Army during the freedom struggle. Subhas Chandra Bose was born in Aries Lagna and was a great warrior and leader.

Chart 7: Pt. Jawaharlal Nehru, 14 November 1889, Allahabad, India.



Graha Ārudha Cakra: Pt.Jawaharlal Nehru



Normally one would expect that the Moon (ruling Jawaharlal Nehru by being the Lagneśa in Cancer Lagna) would be friendlier to Mars (S.C.Bose) instead of Venus (Mahatma Gandhi). However, it will be seen that Pt. Nehru was also born with the Mālavya Mahāpuruśa Yoga (of Venus) like Gandhi and it is known that 'birds of a feather flock together'. In addition, the seventh house is the doorway to success in this world of Maya (illusion). The Ārudha Lagna is Aries and Venus in strength is in the seventh from it showing that Venus (associated with Libra) would play a crucial role in elevating him to the position of being the first Prime Minister of India. Other Yoga like the Maha Padma Yoga caused by the destruction of the Kāla-Amrita Yoga is also present in addition to the rare Graha Mālikā Yoga promising his most rare position as the first PM of India.

The Graha Ārudha Cakra shows 'Ve7' in the first house and 'Ma1' in the fifth house. The Graha Ārudha coming to the Lagna show those people in whose association one rises and attains the objective of birth. Thus, 'Ve7' would indicate strong Venus born people with Libra (7) Lagna like Mahatma Gandhi who would play a crucial role in helping him to attain his desired objective. 'Ma1' represents strong Martian people born in Aries (1) Lagna like Subhas Bose whom Pt. Nehru would like very much (placed in the 5th house), but who cannot have a priority over 'Ve7'. If instead a comparison had to be made between

‘Ma1’ (in Scorpio in 5th house) and ‘Ju9’ (in Virgo in 3rd house), then ‘Ma1’ would have a higher influence. In this case, the Lagna is also the natal Moon sign and the likes and dislikes can be easily shown from the first house.

The clue to judgment lies in placing the planet in the concerned house (irrespective of signs) and then reading its results. In the above example, we have to compare “Venus in Lagna’ with ‘Mars in fifth house’.

Footnotes:

This has the support of Varāhamihira and later day authors like Harihara.

Note that these are the houses we normally see for bandhana yoga (bondage). The relationship implies being tied or bonded to another and could be the cause for choosing these houses.

Mūlatrikona of Rahu has been taken as Virgo as this is the sixth house of the natural zodiac and Rahu is the master of diabolical affairs. In case you choose another sign based on other authors, recomputed the table.

Mūlatrikona of Ketu has been taken as Pisces as this is the twelfth house of the natural zodiac and Ketu is the master of emancipation or escape from the cycle of rebirth.

This is being dealt with by others astrologers in this conference and beyond the purview of this paper.

Nakshatra #5

Nakshatra Articles includes a list of articles indicated by the nakshatra which shows that which tends to flourish under the shakti of the nakshatra. For example any mantra started under Krittika nakshatra is bound to succeed and this becomes a favorite nakshatra of the Brahmana. Later we also understand that Agni, the deity (devata) of Krittika nakshatra is the Brahmana guru and giver of Gayatri mantra which easily explains the reasons for any and every mantra succeeding in this nakshatra. Another list shows the birth nakshatra of the planets. More details of their use is given in Pt. Sanjay Rath's '[Brihat Nakshatra](#)'

#	Nakshatra	Miscellaneous Articles	Misc*
1	Aswinni	conveyances, horses,	
2	Bharani	wells, husky grains, cereals,	birth star of Rahu
3	Krittika	mantra, music, white flower,	birth star of Chandra
4	Rohini	beasts of forests, rose apple, gems, ornaments, mountain, cows, bulls aquatic animals, beauty parlor, the market	birth star of Chandra
5	Mrigashira	fruits, Catechu plant, fragrant articles, birds, garments, aquatic products, flowers, gems, beasts, perfumes, brewery, mango, juices, tastes, crops	
6	Ardra	fort, husky grains, belleric myrobalan (baheda), heavy rains	
7	Punurvasu	weapons, best of grains (Kalama paddy),	
8	Pushyami	sugarcane, barley, wheat, rice, holy fig tree (Peepal), forest, water tanks, flowers	

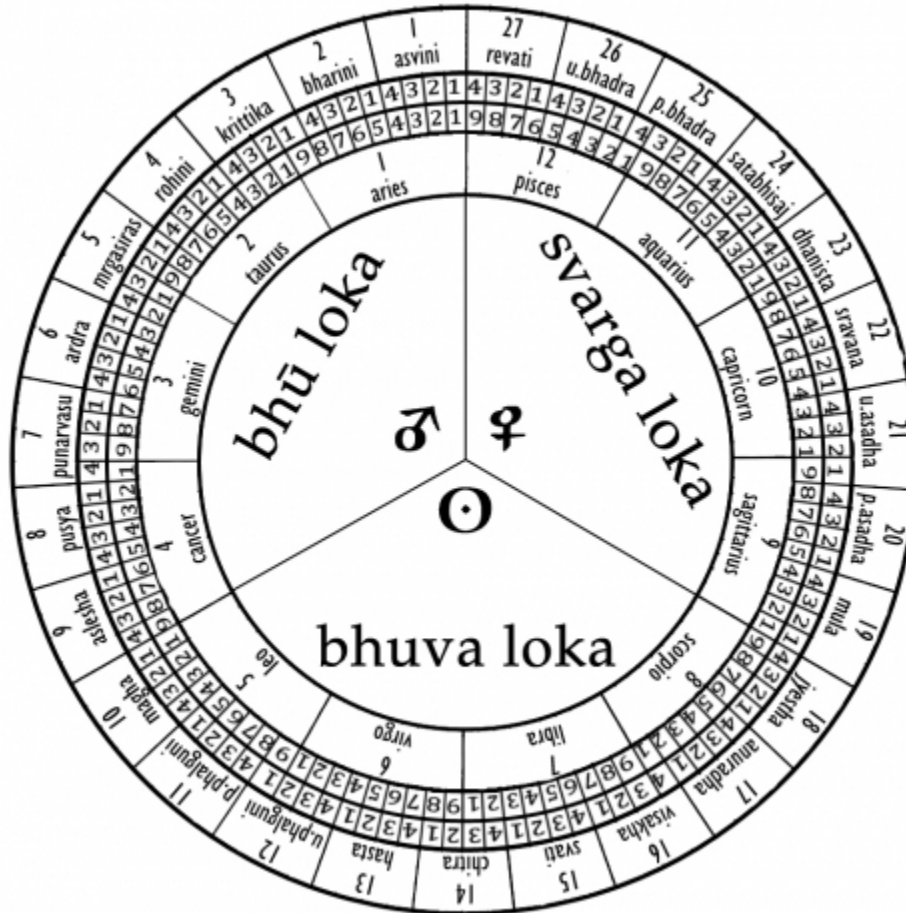
9	Aslesha	artificial articles, liquid, husky grains, bulbs, roots, fruits, insects, reptiles, poison, herbs, worms, aquatic objects or animals, snakes	birth star of Ketu
10	Magha	corns, granaries, non-vegetarian food,	birth star of Venus
11	PurvaPhalguni	salt, fire, butea frondosa (palash), commodities, oil, cotton, honey, kids, money exchangers, fried food	birth star of Guru
12	UttaraPhalguni	elephants, stone, fire, corns, holy tree (plaksha), fine grains (kalama rice), jaggery, salt (Venus-ruins the beings in the Jangala regions- where there is little water)	birth star of Guru
13	Hasta	neem tree, ornaments, commodities, husky grains, elephants,	
14	Chitra	coconut, corns for royal use, birds, painted vessels, women	
15	Svati	elephant, green gram, Arjun tree (arjun terminalia), birds, beast, horses, grains that produce gas, deer, vegetables, birth control	
16	Vishaka	cotton, stone, trees with red blossoms and fruits, sesame, black, green and Bengal gram, gram, saffron, lac, crops, madder, safflower	birth star of Sun
17	Anuradha	wool and hide articles, ornaments, horses, vehicles, games, mimusops elengi (bakula), all things growing in the Autumn,	birth star of Sun
18	Jyesta	wealth, buffaloes, fir, weapons, groups or seminaries, elite families, trade guilds	
19	Moola	opposite or reversed, seeds, weapons, agriculture, medicines, fruits, herbs	
20	Purva Ashada	fire, fruits, aquatic flowers and fruits, aquatic animals,	birth star of Mars
21	Uttara Ashada	elephant, horses, stone, commerce, immovable things like trees, diseases	birth star of Mars
22	Sravana	medicinal plant (Aak), conveyance,	birth star of Mercury
23	Dhanishta	ornaments,	birth star of Mercury
24	Shatabishak	water creatures, things thriving in water, neulea orientalis (kandab), aquatic products, ropes, nets,	
25	Purva Bhadra	mango tree, animal husbandry, fire,	
26	Uttara Bhadra	elephant, stone, lemon, fine/valuable corns, roots and fruits, gold, women	
27	Revati	things produced in water, conches, ornament, bassia latifolia (mahua), fruits, salt, pearls, gems, flowers (fragrant), lotuses, perfumes, autumnal crops	birth star of Saturn
* Harihar Majumdar Phalita Jyotish Part I (Fasting on days of planets and graha mantras if this is your birth star) Note: Those in italic are derived from Brihat Samhita through a study of transit effects, the other indications are directly stated from other works.			

Power of the Nakshatra (Read Dr.David Frawley - [Shaktis of the Nakshatras](#) and [Fruits of Worshipping Each Nakshatra](#)); A list of Vedic Nakshatra deities, their shakti, upper and lower levels and the results of their being are listed. A more detailed reference is Pt. Sanjay Rath's '[Brihat Nakshatra](#)'.

#	Nakshatra	Deity	Shakti	Basis Above	Basis Below	Result
1	Aswinni	Ashwins-the twin horseman	quickly reaching things	those to be healed	healing therapies	world becomes free from disease
2	Bharani	Yama- Death	take things away	removal of life from the body	carrying the soul to the ancestral realm	moving on to the next world
3	Krittika	Agni- Fire	to burn	heat	light	burning or purification
4	Rohini	Prajapati-lord of creation	growth	plants	waters	creation
5	Mrigashira	Soma-god of	giving fulfillment	extension	weaving	make the world

		immortality				enjoyable
6	Ardra	Rudra-god of storm	effort	hunting or searching	reaching the goal	brings about achievement
7	Punurvasu	Aditi-mother of the Gods	ability to gain wealth or substance	wind or air	wetness or rain	revitalization of plants
8	Pushyami	Brihaspati- teacher of the Devas	create spiritual energy	sacrificial worship	the worshipper	creation of spiritual energy
9	Aslesha	Sarpa-serpent	inflict with poison	approach of the serpent	trembling and agitation	destruction of the victim
10	Magha	the Pitris-the Ancestral Fathers	leave the body	mourning	leaving the body	death
11	PurvaPhalguni	Aryaman- god of contracts & union, Sun as friend, beloved	procreation	wife, female partner	husband, male partner	creation of the fetus
12	UttaraPhalguni	Bhaga-the Sun as bliss	giving of prosperity through union or marriage	wealth gained from one's own family	wealth gained from one's partner and their family	accumulation of wealth
13	Hasta	Savitar-Sun as inspiration	gain what one is seeking and place it in one's hands	seeking of gain	process of gaining	puts what one wishes to gain in one's hand
14	Chitra	Vishvakarma- divine architect	accumulate merit in life	law	truth	gain honor in one's work
15	Svati	Vayu-Wind	scatter like the wind	moving in various directions	change of form	transformation
16	Vishaka	Indraghni-gods of lightning and fire	achieve many and various fruits	plowing or cultivation	harvest	fruit of the harvest
17	Anuradha	Mitra-divine friend, lord of compassion	worship	ascension	descent	honor and abundance
18	Jyesta	Indra-god of thunder	rise or conquer, and gain courage in battle	attack	defense	one becomes a hero
19	Moola	Nirriti- goddess of disaster, Alakshmi	to ruin or destroy	breaking things apart	crushing things	the power to destroy (can destroy destruction)
20	Purva Ashada	Apas-goddess of Waters	invigoration	strength	connection	gain of luster
21	Uttara Ashada	Vishvadevas- Universal Gods	grant an unchallengeable victory	strength to win	the goal that one can win	becomes unchallenged winner
22	Shravana	Vishnu- the Pervader	connection	seeking	the paths	connection of all things
23	Dhanishta	Vasus-gods of Light and Abundance	give abundance and fame	birth	prosperity	bringing people together
24	Shatabhisha	Varuna-god of Cosmic Waters	healing	pervasion over all	support of all	world freed of calamity
25	Purva Bhadra	Aja Ekapada- one footed serpent, horned goat, unicorn	gives the fire to raise one worshipping up in life	what is good for all people	what is good for the gods	support the entire world
26	Uttara Bhadra	Ahira Budhya- dragon of the Depths of the atmosphere	bringing of the rain	raining clouds	growing of planets	stability of the three worlds
27	Revati	Pushan- Sun as nourisher, protector, fosterer	nourishment, symbolized by milk	cows	calves	nourishment of the entire world

Nakshatra #3



Nakshatra basics including a list of the meaning if the nakshatra, number of stars (which is used in various ways in astrology), the symbol which can be used to determine the aspirations and motivations of the mind and Guna (this is the general guna based on the three fold regular division although there is a different list for manas guna).

Caste really shows what the nakshatra is very capable of doing. For example Ashvini nakshatra is Vaishya which simply means good at busines and profit motivated.

Goals of the nakshatra show the motivation or inner aspiration with which the mind works. Thus, although Ashvini has a profit motive of Vaishya caste, it does most actions based on dharma and tends to stay within defined norms. It can bend rules to suit its purpose but will not break them.

Gana shows the general mental security - deva are those who are always secure and overconfident. This is also the cause of their fall. Manushya and insecure and this causes a desire to hoard and be greedy. Rakshasa are obsessive and angry when their belongings are touched.

They can be vengeful due to threatened or perceived threats.

#	Name	Meaning	Stars	Shape/ Symbol	Guna	Caste	Goal	Gana	Sex
1	Aswini	The horsemen	3	Horses head	Rajas	Vaisya	dharma	Deva	M
2	Bharani	the bearers	3	female sexual organ	Tamas	Outcaste	artha	Manusya	F
3	Krittika	razor/cutter	6	dagger/razor	Sattva	Brahmin	kama	Raksasa	F
4	Rohini	ruddy cow, red, growing	5	chariot	Rajas	Sudra	moksa	Manusya	M?
5	Mrigashira	deer or antelope's head	3	head or a deer	Tamas	Servant	moksa	Deva	N
6	Ardra	the moist	1	tear drop, gem	Sattva	Butcher	kama	Manusya	F
7	Punurvasu	return of the light and goods,	4/5	quiver/ house, bow	Rajas	Vaisya	artha	Deva	M
8	Pushyami	nourisher, flower, the best	3	teat of cow, arrow, flower	Tamas	Ksatriya	dharma	Deva	M
9	Aslesha	entwiner, embracer, intimate connection	5/6	wheel, serpent	Sattva	Outcaste	dharma	Raksasa	F
10	Magha	beneficent, mighty	5	throne, palanquin, royal court	Rajas	Sudra	artha	Raksasa	F
11	PurvaPhalguni	previous red one	2/8	legs of a cot, stage	Tamas	Brahmin	kama	Manusya	F
12	UttaraPhalguni	later red one	2	bed, legs of a cot	Sattva	Ksatriya	moksa	Manusya	F
13	Hasta	hand	5	closed hand	Rajas	Vaisya	moksa	Deva	M
14	Chitra	brilliant, distinguished	1	pearl	Tamas	Servant	kama	Raksasa	F
15	Svati	independent, sword	1	coral, sapphire	Sattva	Butcher	artha	Deva	F
16	Vishaka	branched, forked branches	4/5	leaf decked triumphal gate, potters wheel	Rajas	Outcaste	dharma	Raksasa	F
17	Anuradha	subsequent success, following Radha	4	Bali (heap of rice), umbrella	Tamas	Sudra	dharma	Deva	M
18	Jyesta	the eldest	3	kundal (ear Ring), umbrella, talisman	Sattva	Servant	artha	Raksasa	F?
19	Moola	root, commencement	11	tail of lion, crouching line	Rajas	Butcher	kama	Raksasa	N
20	Purva Ashada	earlier victory	2	hand fan, winnowing basket, tusk, square	Tamas	Brahmin	moksa	Manusya	F
21	Uttara Ashada	later victory	2/8	machan, elephant tusk, square	Sattva	Ksatriya	moksa	Manusya	F
22	Sravana	famous, hearing	3	3 footprints, arrow	Rajas	Outcaste	artha	Deva	M
23	Dhanishta	very rich, very swift	4/5	mridanga (drum)	Tamas	Servant	dharma	Raksasa	F
24	Shatabishak	100 medicines or doctors	100	circle, flower	Sattva	Butcher	dharma	Raksasa	N
25	Purva Bhadra	earlier auspicious one	2	double faced man, stage, machan, legs of a cot	Rajas	Brahmin	artha	Manusya	M
26	Uttara Bhadra	later auspicious one	2/8	last bed, legs of a cot two joined men	Tamas	Ksatriya	artha	Manusya	M
27	Revati	rich, wealthy	32	mridanga (drum), fish	Sattva	Sudra	moksa	Deva	F

Nakshatra #2

Names and Lordships of the Nakshatra, especially the planetary rulership based on Vimsottari Dasa. The inter-calary nakshatra Abhijit is ruled by the Sun as the major part of Abhijit is in Uttarasadha nakshatra which is ruled by the Sun.

S.No.	Nakshatra/ Asterism	Pada (Quarter) (3 Deg20' each)	Rasi: Sign	Planetary Lord-ship (Vimsottari)	Deity
1.	Aswini	4 padas	Aries (Mesh)	Ketu	Aswini Kumar
2.	Bharani	4 padas	Aries	Venus	Yama
3.	Krittika	1 pada	Aries	Sun	Agni
	Krittika	3 padas	Taurus (Vrishaba)		
4.	Rohini	4 padas	Taurus	Moon	Brahma (Prajapati)
5.	Mrigasira	2 padas	Taurus	Mars	Soma (Candra)
	Mrigasira	2 padas	Gemini (Mithuna)		
6.	Ardra	4 padas	Gemini	Rahu	Rudra
7.	Punarvasu	3 padas	Gemini	Jupiter	Aditi
	Punarvasu	1 pada	Cancer (Kark)		
8.	Pusya	4 padas	Cancer	Saturn	Brhaspati
9.	Aslesha	4 padas	Cancer	Mercury	Sarpa
10.	Makha	4 padas	Leo (Simha)	Ketu	Pitri
11.	Poorva Phalguni	4 padas	Leo	Venus	Bhaga
12.	Uttar Phalguni	1 pada	Leo	Sun	Aryama
	Uttar Phalguni	3 padas	Virgo (Kanya)		
13.	Hasta	4 padas	Virgo	Moon	Savitur
14.	Chitra	2 padas	Virgo	Mars	Tvasta
	Chitra	2 padas	Libra (Thula)		
15.	Swati	4 padas	Libra	Rahu	Vayu
16.	Visakha	3 padas	Libra	Jupiter	Indra-agni
	Visakha	1 pada	Scorpio (Vrischika)		
17.	Anuradha	4 padas	Scorpio	Saturn	Mitra
18.	Jyestha	4 padas	Scorpio	Mercury	Indra
19.	Moola	4 padas	Sagittarius (Dhanus)	Ketu	Rakshasa
20.	Poorva Ashada	4 padas	Sagittarius	Venus	Apa
21.	Uttar Ashada	1 pada	Sagittarius	Sun	Visvadeva
	Uttar Ashada	3 padas	Capricorn (Makar)		
22.	Sravana	4 padas	Capricorn	Moon	Vishnu (Hari)
23.	Dhanista	2 padas	Capricorn	Mars	Vasu
	Dhanista	2 padas	Aquarius (Kumbha)		
24.	Satabhisaj	4 padas	Aquarius	Rahu	Varuna
25.	Poorvabhadrapada	3 padas	Aquarius	Jupiter	Ajaikapad
	Poorvabhadrapada	1 pada	Pisces (Meena)		
26.	Uttarabhadrapada	4 padas	Pisces	Saturn	Ahimbudhanya
27.	Revati	4 padas	Pisces	Mercury	Pushan

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		head							
6	Ardra	the moist	1	tear drop, gem	Sattva	Butcher	kama	Manusya	F
7	Punurvasu	return of the light and goods,	4/5	quiver/ house, bow	Rajas	Vaisya	artha	Deva	M
8	Pushyami	nourisher, flower, the best	3	teat of cow, arrow, flower	Tamas	Ksatriya	dharma	Deva	M
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13	Hasta	hand	5	closed hand	Rajas	Vaisya	moksa	Deva	M
14	Chitra	brilliant, distinguished	1	pearl	Tamas	Servant	kama	Raksasa	F
15	Svati	independent, sword	1	coral, sapphire	Sattva	Butcher	artha	Deva	F
16	Vishaka	branched, forked branches	4/5	leaf decked triumphal gate, potters wheel	Rajas	Outcaste	dharma	Raksasa	F
17	Anuradha	subsequent success, following Radha	4	Bali (heap of rice), umbrella	Tamas	Sudra	dharma	Deva	M
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19	Moola	root, commencement	11	tail of lion, crouching line	Rajas	Butcher	kama	Raksasa	N
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21	Uttara Ashada	later victory	2/8	machan, elephant tusk, square	Sattva	Ksatriya	moksa	Manusya	F
22	Sravana	famous, hearing	3	3 footprints, arrow	Rajas	Outcaste	artha	Deva	M
23	Dhanishta	very rich, very swift	4/5	mridanga (drum)	Tamas	Servant	dharma	Raksasa	F
24	Shatabishak	100 medicines or doctors	100	circle, flower	Sattva	Butcher	dharma	Raksasa	N
25	Purva Bhadra	earlier auspicious one	2	double faced man, stage, machan, legs of a cot	Rajas	Brahmin	artha	Manusya	M
26	Uttara Bhadra	later auspicious one	2/8	last bed, legs of a cot two joined men	Tamas	Ksatriya	artha	Manusya	M
27	Revati	rich, wealthy	32	mridanga (drum), fish	Sattva	Sudra	moksa	Deva	F

#	Nakshatra	Deity	Shakti	Basis Above	Basis Below	Result
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2	Bharani	Yama- Death	take things away	removal of life from the body	carrying the soul to the ancestral realm	moving on to the next world
3	Krittika	Agni- Fire	to burn	heat	light	burning or purification
4	Rohini	Prajapati-lord of creation	growth	plants	waters	creation

5	Mrigashira	Soma-god of immortality	giving fulfillment	extension	weaving	make the world enjoyable
6	Ardra	Rudra-god of storm	effort	hunting or searching	reaching the goal	brings about achievement
7	Punurvasu	Aditi-mother of the Gods	ability to gain wealth or substance	wind or air	wetness or rain	revitalization of plants
8	Pushyami	Brihaspati- teacher of the Devas	create spiritual energy	sacrificial worship	the worshipper	creation of spiritual energy
9	Aslesha	Sarpa-serpent	inflict with poison	approach of the serpent	trembling and agitation	destruction of the victim
10	Magha	the Pitris-the Ancestral Fathers	leave the body	mourning	leaving the body	death
11	PurvaPhalguni	Aryaman- god of contracts & union, Sun as friend, beloved	procreation	wife, female partner	husband, male partner	creation of the fetus
12	UttaraPhalguni	Bhaga-the Sun as bliss	giving of prosperity through union or marriage	wealth gained from one's own family	wealth gained from one's partner and their family	accumulation of wealth
13	Hasta	Savitar-Sun as inspiration	gain what one is seeking and place it in one's hands	seeking of gain	process of gaining	puts what one wishes to gain in one's hand
14	Chitra	Vishvakarma- divine architect	accumulate merit in life	law	truth	gain honor in one's work
15	Svati	Vayu-Wind	scatter like the wind	moving in various directions	change of form	transformation
16	Vishaka	Indragni-gods of lightning and fire	achieve many and various fruits	plowing or cultivation	harvest	fruit of the harvest
17	Anuradha	Mitra-divine friend, lord of compassion	worship	ascension	descent	honor and abundance
18	Jyesta	Indra-god of thunder	rise or conquer, and gain courage in battle	attack	defense	one becomes a hero
19	Moola	Nirriti- goddess of disaster, Alaksmi	to ruin or destroy	breaking things apart	crushing things	the power to destroy (can destroy destruction)
20	Purva Ashada	Apas-goddess of Waters	invigoration	strength	connection	gain of luster
21	Uttara Ashada	Vishvadevas- Universal Gods	grant an unchallengeable victory	strength to win	the goal that one can win	becomes unchallenged winner
22	Sravana	Vishnu- the Pervader	connection	seeking	the paths	connection of all things
23	Dhanishta	Vasus-gods of Light and Abundance	give abundance and fame	birth	prosperity	bringing people together
24	Shatabishak	Varuna-god of Cosmic Waters	healing	pervasion over all	support of all	world freed of calamity
25	Purva Bhadra	Aja Ekapada- one footed serpent, horned goat, unicorn	gives the fire to raise one worshipping up in life	what is good for all people	what is good for the gods	support the entire world
26	Uttara Bhadra	Ahir Budhya- dragon of the Depths of the atmosphere	bringing of the rain	raining clouds	growing of planets	stability of the three worlds
27	Revati	Pushan- Sun as nourisher, protector, fosterer	nourishment, symbolized by milk	cows	calves	nourishment of the entire world

#	Nakshatra	Miscellaneous Articles	Misc*
1	Aswinni	conveyances, horses,	
2	Bharani	wells, husky grains, cereals,	birth star of Rahu
3	Krittika	mantra, music, white flower,	birth star of Chandra
4	Rohini	beasts of forests, rose apple, gems, ornaments, mountain, cows, bulls aquatic animals, beauty parlor, the market	birth star of Chandra
5	Mrigashira	fruits, Catechu plant, fragrant articles, birds, garments, aquatic products, flowers, gems, beasts, perfumes, brewery, mango, juices, tastes, crops	
6	Ardra	fort, husky grains, belleric myrobalan (baheda), heavy rains	
7	Punurvasu	weapons, best of grains (Kalama paddy),	
8	Pushyami	sugarcane, barley, wheat, rice, holy fig tree (Peepal), forest, water tanks, flowers	
9	Aslesha	artificial articles, liquid, husky grains, bulbs, roots, fruits, insects, reptiles, poison, herbs, worms, aquatic objects or animals, snakes	birth star of Ketu
10	Magha	corns, granaries, non-vegetarian food,	birth star of Venus
11	PurvaPhalguni	salt, fire, butea frondosa (palash), commodities, oil, cotton, honey, kids, money exchangers, fried food	birth star of Guru
12	UttaraPhalguni	elephants, stone, fire, corns, holy tree (plaksha), fine grains (kalama rice), jaggery, salt (Venus-ruins the beings in the Jangala regions- where there is little water)	birth star of Guru
13	Hasta	neem tree, ornaments, commodities, husky grains, elephants,	
14	Chitra	coconut, corns for royal use, birds, painted vessels, women	
15	Svati	elephant, green gram, Arjun tree (arjun terminalia), birds, beast, horses, grains that produce gas, deer, vegetables, birth control	
16	Vishaka	cotton, stone, trees with red blossoms and fruits, sesame, black, green and Bengal gram, gram, saffron, lac, crops, madder, safflower	birth star of Sun
17	Anuradha	wool and hide articles, ornaments, horses, vehicles, games, mimusops elengi (bakula), all things growing in the Autumn,	birth star of Sun
18	Jyesta	wealth, buffaloes, fir, weapons, groups or seminaries, elite families, trade guilds	
19	Moola	opposite or reversed, seeds, weapons, agriculture, medicines, fruits, herbs	
20	Purva Ashada	fire, fruits, aquatic flowers and fruits, aquatic animals,	birth star of Mars
21	Uttara Ashada	elephant, horses, stone, commerce, immovable things like trees, diseases	birth star of Mars
22	Sravana	medicinal plant (Aak), conveyance,	birth star of Mercury
23	Dhanishta	ornaments,	birth star of Mercury
24	Shatabishak	water creatures, things thriving in water, neulea orientalis (kandab), aquatic products, ropes, nets,	
25	Purva Bhadra	mango tree, animal husbandry, fire,	
26	Uttara Bhadra	elephant, stone, lemon, fine/valuable corns, roots and fruits, gold, women	
27	Revati	things produced in water, conches, ornament, bassia latifolia (mahua), fruits, salt, pearls, gems, flowers (fragrant), lotuses, perfumes, autumnal crops	birth star of Saturn
* Harihar Majumdar Phalita Jyotish Part I (Fasting on days of planets and graha mantras if this is your birth star) Note: Those in italic are derived from Brihat Samhita through a study of transit effects, the other indications are directly stated from other works.			

Nakshatra #1

नमस्कार

Nakshatra Mandala defined including calculation of Abhijit 28th Nakshatra



God has decorated the heavens with constellations like pearls on dark steed. The light of the Sun hides them in the day, and all knowledge of them is divined in the darkens of the night'

Maharishi Parasara, Rig-Veda

Vedic Astrology is the science of study of time and space and its effect on the entire life and activities of earth which revolves the two principle luminaries viz., the Sun and the Moon. This ancient study of vedic astrology known as "Jyotish". When transliterated, it is known as the study of Jyoti meaning light which comes naturally from the Sun. this ancient science of Jyotish comprises of three major branches viz, (i) Hora Shastra - the study of time. The word "Hora" has been derived from two words - "Aho" meaning day and "Ratra" meaning night; (ii) Ganita Shastra - the study of mathematical part of astrology and astronomy; and (iii) Gola Shastra - the study of astronomy, which included observation and analysis of stellar effects and the effects of the motion of planets in the solar system.

Before venturing into subdivisions, it is worth while to know the primary divisions. The first divisions was by means of the lunar mansions or Nakshetra's (lit Na – synonym for Moon + Kshetra – Mansion) which finds mentions even in the Rig-Veda. The Moons transit of the sidereal (fixed) zodiac approximately takes 27 days and 7 ¾ hours, based on which the zodiac of 360° was divided into 27 nakshetras, (each 130 20' of arc) Each Nakshatra was identified with a star, (or star cluster) and derived its name from it. The 7 ¾ hour shortfall in a sidereal lunar transit was made up by a short-span intercalary (hypothetical) Nakshatra called Abhijit. The Sun, being the cause of all life and existence, was identified with Divinity and is the Atmakaraka and represents Parambrahman. Its transit through the lunar mansions was observed both in shape formed by stars within the constellation as well as in relation to the natural phenomena by the Vedic seers for determining their names, characteristics and identifying the form and mood of God. This became the basis of the nomenclature of the asterisms and the natural phenomena became the basis of symbolically representing the mood of God.

Abhijit, the 28th Nakshatra

The span of Abhijit is determined proportionally as $(7h\ 38min / 24\ hrs) \times 130\ 20' = 40\ 14'\ 13''$.

This span is from 2760 40' to 2800 54" 13" overlapping the 21st Nakshetra (Uttarasadha).

Abhijit (Lorded by Mahavisnu) indicates the direction in which the Sun (i.e. solar system) is precessing in the universe. Hence it represents the eye. (Chakshyur) of the zodiac. Aratus, a Greek Astronomer, opined that Hercules (derived from Hari-kulesa i.e. Vishnu) the celestial constellation was a stranger. Thus, Hercules is the Greek name for Abhijit. This Vishnu Gayatri teaches that the Sun which is the signifier of the individual soul (Microcosm) has the universal goal of and is constantly moving towards Narayana (Mahavisnu), the Creator and the Universal Soul (Macrocosm).

Details of nomenclature, span, natural name (God) of nakshetras can be seen in any standard text. The predominant natural phenomena when the Sun transits sidereal Krittika (i.e. 260 40' to

400) is the burning heat of Indian summer and the name of God identified with this constellation is Agni (Fire). Similarly, the storm God ‘ Rudra’ presides over Ardra constellation.

The observation and studies by our ancient astronomers (Gola Shastra-gynas) further revealed that even within this arc of 13 degrees 20' each there used to be further constant changes prompting them to divide even this arc of 13 degrees 20' into four quarters of 3 degrees 20' each. These four quarters were then symbolized to represent specific characteristic features of the rulership of the Stars. I would like to deal with these characteristic features and influence of each planet when placed in a particular Asterism at the Rising Point (the precise point of the zodiac found rising at the exact time of birth which is fixed on the basis of the placement of Moon at the time of birth) in a running series covering all the 27 Nakshatras in the subsequent issues.

The rulership of each of these 13 degrees 20' of the arc begin from zero degrees Aries to 13 degrees 20' ruled by the first Star - Ashwini, and goes on till the end of Pisces (360 degrees of the zodiac) where the last arc of 13 degrees 20' is ruled by the Star Revathi. The 27 Nakshatras and their rulership, together with the Lordship of planets (fixed on the basis of attributes), is detailed below in the table.

Naisargika dasa

Presented at ACVA Tenth International Symposium on Vedic Astrology, 2003; Venue: Phoenix Room, Radisson Poco Diablo Resort, Sedona, AZ; Date: Sunday – November 16, 2003 ; Time: 11:00 AM – 12:30 PM The natural growth and decay of the body. This was one of the two dasa used by Varahamihira (other was Mula dasa).

The tree, which moves some to tears of joy, is in the eyes of others only a green thing that stands in the way. Some see nature all ridicule and deformity . . . and some scarce see nature at all. But to the eyes of the man of imagination, nature is imagination itself. -William Blake

Naisargika means natural and dasa refers to the state of a being at any point of time. Naisargika dasa is based on the observation of nature and life process of human beings and indicates the natural growth process of a being starting with its birth and physical growth to maturity. Thereafter the mature state is retained and the superior beings (all creatures) enjoy the bounties of nature and all that the world has to offer. The process of decay culminating in death follows.

Dasa order

Kalyanavarma [Saravali sloka 41-21]
*candravaneyasomajasitajivadivakararkihoranam/
kramaso sadhaparigraha isto naisargिकासावा||*

Translation: The Moon, Mars, Mercury, Venus, Jupiter, Sun, Saturn and Lagna, in that order furnish the periods of the Naisargika dasa.

Seven or eight stages have been identified in this natural process. Let us examine these for the

human being.

1. Baby (infancy): The baby is totally dependent on the mother who is the focus, life support, and the very objective of being. The baby learns to use its limbs and the highest development and growth of the brain occurs during this stage. Mother is represented by the Moon.

2. Child: The growth of the physical body and strength is the highest during this period. The bones begin to harden. The focus during this stage is to become physically independent. Mars symbolizes this stage of growth. Being a perfect brahmachari (celibate), Mars ensures that the thoughts of sexuality are not to enter the mind.

3. Juvenile: Unbridled freedom is enjoyed and joyous abandon define this stage. The need for learning the ways of the society and taming the naughty kid is the focus as learning begins. Mercury symbolizes this stage. Mercury is a eunuch and this state lasts till puberty.

4. Youth (Adolescence, post pubescent period): With puberty starts the series of chemical and hormonal changes that cause the body to develop sexual features. The 'opposite sex' becomes the focus of this stage. Venus symbolizes this stage. In the earlier stages there is learning as Venus is the daitya guru and teaches the knowledge necessary for survival in this material world. Mundane subjects and all knowledge focused on being able to earn a living come in this category. In the later stage, this matures into marriage and parenthood. However, the children are still babies or very young and the spouse is still very physically attractive. Physicality dominates the thinking and wisdom is yet to dawn. Physical growth is completed during this stage.

5. Adult: Children have become physically independent (i.e. have learnt toilet habits, walking, brushing etc.) and need some support in the form of learning the homework they bring from school. The physical attraction towards spouse decreases as the respect for sharing and emotional support increases. Relationships become more than just skin deep. This is the stage of the dawn of wisdom and is symbolized by Jupiter. Physical growth was completed and the stage marks the sustenance of the developed body.

6. Elder: The children have grown and flown the nest. Spouse maybe there but the relationship has gone far beyond the physical level and there has been and continues to be a lot of soul searching. This stage marks the beginning of the decay of the body as the frown begins to show. The individual gradually becomes more and more lonely and realizes that the definition of family cannot be limited to the four walls of a house. Thoughts of social contribution are foremost. The Sun symbolizes this stage.

7. Old: The body fails to replace the old cells with as much vigor as it did in the 'good old days'. Politics, power and corruption tend to leave a bad taste as you recall that the society at large was much better and definitely more innocent in the 'good old days'. In reality you were too self-focused to have realized that the society was full of the same, or maybe more evils in the 'good old days' and due the poor communication systems, no one got to know anything. Loneliness is the order of the day and your children, grand children or maybe a few more generations are too busy to find the time for you. All sorts of illnesses begin to grip the body. Mobility reduces and rigidity seems to creep into every joint. The spouse is no longer alive and even if she is in body,

is at best, just a very good friend. Saturn the old, symbolizes this stage. You begin to appreciate the holy books and the wisdom of the sages.

8. Very Old: With one leg in the grave, you have become very dependant, and you wait for the last day when the body shall cease to move. The stage of fear is gone. This stage is symbolized by the lagna as none of the planets (having a body) can symbolize this stage where the body is of not much consequence.

In view of the foregoing, both Kalyan Verma and Varahamihira state that the order of the dasa of the planets in the natural (naisargika) scheme is (1) Moon, (2) Mars, (3) Mercury, (4) Venus, (5) Jupiter, (6) Sun, and (7) Saturn [and maybe (8) Lagna]. Most Vedic astrologers have objected to this eighth stage on the grounds that this is really the same as old age. This issue needs to be examined and we feel that the use of seven planets is correct as the lagna cannot indicate the physical body as it is only a mathematical point in the eastern horizon whereas the remaining seven planets symbolize the physical body.

Planetary periods

Vaidyanatha Diksita [Jatakparijata sloka V-2]

nakhah sasi dvau navakam dhrtisca krtih khabana ravipurvakanam/

ima niruktah kramaso grahanam naisargike hyayusi varsasankhya//

Translation: 20, 1, 2, 9, 18, 20 and 50 are the periods in years for the planets in the order of Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn in the Naisargika (natural) longevity estimation (and dasa).

Varahamihira [Brhajjataka sloka 8-9]

ekam dvau nava vimsatirdhrti krti pancasad esam

kramaccandrarenduja sukra jivadinakrid daiva karinam samah /

svaih svaih pusta phalani sarga janitaih paktirdasayah kramad ante

lagnadasa subheti yavana necchanti kecit tatha // 9//

Translation: 1, 2, 9, 20, 18, 20 and 50 years are the periods of the planets in the order of Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn in the Naisargika dasa applicable to all creatures. If both the naisargika dasa and the normal [read Mula dasa] period indicate favorable results in their concurrent periods, then the same is sure to occur. Yavanacarya (Greek/foreign astrology inputs), opines that the dasa of Lagna shall be the last and produces prosperity. This [view of Yavanacarya] is objected to by some [astrologers]."

It is evident that both Vaidyanatha Diksita and Varahamihira have excluded the period of the Lagna in the mahadasa.

Antardasa planets

Kalyan Varma defines[1] the antardasa based on drsti). He allocates fractional weightage based on the aspect of the dasa lord.

- We know that all planets have a full aspect on the seventh house. Hence, the minimum weight of 1/7th is given to planets in the seventh house from the dasa lord.
- The next weaker aspect of all planets ($\frac{3}{4}$ pada) is on the chaturasras (the 4th and 8th houses). Kalyan Varma gives the next higher weightage of 1/4th to planets in these houses.
- The next weaker aspect of all planets ($\frac{1}{2}$ pada) is on the trikona (5th & 9th houses) and the weightage given for them is slightly more – 1/3rd for all planets in these houses.
- Kalyan Varma has given a slightly more weightage of $\frac{1}{2}$ for planets conjoining the dasa lord.
- The next weaker aspect of all planets ($\frac{1}{4}$ pada) is on the upachaya (excluding trika houses (6th & 11th) i.e. only on the 3rd and 10th house. The next higher weightage possible is 1 (whole) and this is given to planets in 2, 3, 6, 10, 11 & 12 houses. Some astrologers tend to ignore this on the ground that it is not specifically mentioned in Saravali.
- Kalyan Varma opines[2] that if two or more planets tenant a sign, only the strongest amongst them will rule over the sub period. However, Satyacarya[3] and others are clear that all the planets in a sign shall furnish the antardasa (instead of only strongest). Further, their order shall be based on strength with the strongest furnishing the first antardasa and so on.
- A careful reading of the antardasa phala adhyaya of Saravali reveals that the dasa lord shall not have an antardasa, as it is the root indicating the overall trend of the period. The antardasa of the (other) planets will give results according to their nature[4].

Order of antardasa

The planets in the kendra (1, 4, 7 & 10 houses), followed by those in the panapara (2, 5, 8 & 11 houses) and finally apoklimas (3, 6, 9, 12 houses) shall furnish the antardasa. Jaimini and Parasara spell out the standard rules for this.

Strength

The given rules must be used to first determine the stronger sign, and later the stronger planet in the signs must be found using the following rules. The rules given for the strength of signs are exclusive in that when comparing the strength of two signs, use the first rule. If that works, then no need to go further. If you find that the signs are still equally strong, then use the next rule and so on in the order given. This also applies to the planets.

Strength of signs

1. A sign with more planets is stronger.
2. The signs aspected or conjoined Jupiter, Mercury or the lord of the sign, is stronger.
3. If there are an equal number of planets/aspects, then the state of the planets in the signs must be ascertained i.e. exalted planets are stronger than mulatrikona, who are stronger than in own signs, etc. Debilitation signs are weakest.
4. If they are still equal in strength, then the natural strengths of the lords placed in Dual signs being stronger than fixed signs and fixed signs being stronger than movable signs is considered.
5. The sign lorded by atmakaraka is stronger.

6. If both lords have the same degrees, then the lord of a sign being in a different oddity than its own sign is stronger.
7. If the strengths are still equal, the degrees of the sign-lord must be delineated. One with higher degrees (as used in the Cara Karaka scheme) is stronger.
8. The sign that gives a higher dasa period is stronger.

Strength of planets

1. A planet placed in exaltation/mulatrikona or own sign is stronger in decreasing order.
2. The degrees of planet must be delineated. One with higher degrees (as used in the Cara Karaka scheme) is stronger.
3. If both have equal number of degrees, the one with higher minutes/seconds is stronger.

Calculation of antardasa

Add the fractional or whole weights of the six planets (excluding the dasa lord) and divide the dasa period by this sum. The result (called multiplier) should be multiplied by the individual fractional weights of the six planets to yield their antardasa periods[5].

The Jagannath Hora software from Sri Jagannath Center has provided the calculations given in this paper. <http://vedicastrologer.org> or <http://srijagannath.org>

- [1] In the opening sloka of the Antardasa phala adhyaya (Chapter 42-1)
[2] Saravali 42-2
[3] Saravali 42-4
[4] Saravali 42-2
[5] Saravali 42-5. Kalyan Varma elaborates the mathematics involved in using fractions.

Hora: The Root of Hora Shastra

Hora is derived from the word. 'Aho-Ratra meaning day and night which formed the first basis of classification of time. As explained earlier the basic zodiac already had 12 signs and if each sign had a day and night half of 150 each then there would be 24 hora in the zodiac. Thus the time period of 24 hours or 24 horas was evolved.

Seven oceans of areas swept by geo-centric motions of planets

All motion is relative in space. If we keep the earth fixed, then all the other planets and the Sun would move in ellipsoid orbits carving out areas that would slightly overlap. Thus, seven concentric areas would be seen around the earth with Saturn at the outer area followed by Jupiter, Mars, Sun, Venus, Mercury and Moon as one comes closer to the earth (Fig 2.1)

The Sunrise and Sunset was the junction of this day & night division and it was a natural choice to pick up the Sunrise as starting of the day. These seven areas are referred to as the seven oceans in the Srimad Bhagavatam and this inner and outer radii have been accurately calculated using a yojana (= 8.5 miles approx).

Relative speeds of Planets

From the Geocentric viewpoint, the relative speeds of the planets in the order of slowest to the fastest is - Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. This is the basic technical root for the derivation of the order of the rulership of the hours or horas' of the day.

WEEKDAYS & HORA RULERSHIP.

The Sun being the most dominant star in the sky initiates the weekdays as well as the hora. Thus, the first hora of Sunday given the Lordship of the Sun. the subsequent hora are ruled by the planets in the order of the oceans/areas moving towards the earth. Thus, the order of ruler ship of the hora is Sun, Venus, Mercury, Moon, Saturn, Jupiter & Mars. Since there are 24 hora in a day, after completing 3 cycles of 7 planets each the fourth planet in the fourth cycle will be the first hora of the next day. This planet will also be the Lord of the day.

For example let us determine the 24 horas of Sunday as well as the Lord of the day following Sunday.

Table: HORA TABLE FOR SUNDAY

Planet	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars
CY I	6-7 AM	7-8 AM	8-9 AM	9-10 AM	10-11 AM	11-12 PM	12-1 PM
CY II	1-2 PM	2-3 PM	3-4 PM	4-5 PM	5-6 PM	6-7 PM	7-8 PM
CY III	8-9 PM	9-10 PM	10-11 PM	11-12 AM	12-1 AM	1-2 AM	2-3 AM
CY IV	3-4 AM	4-5 AM	5-6 AM				
CY I				6-7 AM	7-8 AM	8-9 AM	...Next Day

The next day is MONDAY or Moon-Day as the lord of the first hour (6-7 am) is the Moon. In this manner Sunday must be followed by Monday. If we continue the table, we find the order of the weekdays as Sunday, Monday, Tuesday (Mars), Wednesday (Mercury), Thursday (Jupiter) and Saturday (Saturn).

From Table 2.1, we see that the fourth hora of the fourth cycle initiates the first hour of the next day (6-7 AM) and this is ruled by the Moon. Thus, the next day following Sunday is ruled by the Moon and is called Monday. In this manner, taking every fourth planet the subsequent weekdays shall be Mars-day (or Tuesday), Mercury-day (or Wednesday), Jupiter-day, (or Thursday), Venus-day (or Friday) and Saturn-day (or Saturday). The weekdays are called 'Vara'.

Lesson: Hora (Hour) and Vara (weekday) are closely interlinked and can be substituted in determining auspicious election time.

Creation-2: Janma Vighatika Graha

Having understood that the seven Chakra's of the subtle body are closely linked to the seven colors of the visible spectrum and that they play a vital role in controlling the Mana and also the physical body, we come to the next question. In this lesson we learn to check whether the chart is that of a male or female. This is the only perfect method available in Vedic Astrology to do so. What are these seven lights and what is their relevance to Jyotish? Light indicates perfect knowledge or enlightenment and refers to the seven sages known as the SAPTA-RISHI. Parvati & Parameswara symbolized by the Shiva Linga (representing the Union causing birth) are seated in the center surrounded by the Sapta-rishi like the white light breaking into seven rays of pure spectrum. These seven rays have yoga (union) with the Sapta-Rasa or the seven tastes/types of Jala Tatwa (Fluids) that is the basis of all 'physical' creation. These seven rays are represented by the seven planets with bodies from the Sun to Saturn. Rahu and Ketu, the nodes of the Moon do not find a place in this scheme, as they do not have a body. Thus, this also leads to another law in the judgment of progeny in that the nodal axis of Rahu-Ketu indicates the termination of fertility or more births may not occur after they come into the picture.

Karaka (Significator)

The seven divisions of a sign called the Saptamsa represent the Sapta-Rasa or Fluids. They have the Sapta-Matrika (Seven Mothers) as their presiding deities. These refer to the seven planets from Sun to Saturn, which are called the STHIRA KARAKA or the fixed significators. The Mana (represented by the Moon or Mother (Matrika Devi[1]) is influenced by all these seven Sthira Karaka, of which one shall be its Primary. Similarly, the Sareera (Physical Body) that is created shall be represented by one of the Navagraha (nine planets) called NAISARGIKA KARAKA of which, one shall be the Primary self. In yet another extension of this principle, the eight planets from the Sun to Rahu called CHARA KARAKA shall represent the Soul Force called the Atmakaraka.

Let us try to understand these three legs of the Tripod of Life called the Atma, Mana and Sareera (i.e. soul, Mind and Body respectively) and see as to what exactly the self means. Thus, Swa-Karaka can mean any of the three significators of Atma, Mana and Sareera.

The Body

The Physical Body is controlled by the Lord of the Janma Vighati as reckoned from Sunrise or Sunset depending on whether the Birth is in the day or night respectively.

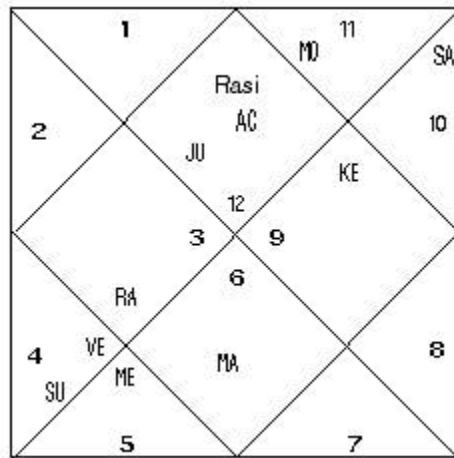
Convert the Birth time (reckoned from Sunrise or Sunset) into Ghati's by multiplying by 2.5. Then, convert the Ghati into Vighati by multiplying by 60. Divide the product by 9 and take the remainder. If the remainder has a fraction, then convert this into the next higher integer (even if the fraction is less than 0.5).

The remainder so obtained shall give the planet ruling the birth "Ardha-Nadi-Amsa" or the one-half (Ardha) of the 150th portion (Nadiamsa) of a sign. The planet is reckoned in the regular method of counting from the Sun (1) to Ketu (9) in the order of the weekdays[2].

Example: 1.

Let us determine the ruling planet for a person born on 7-Aug-1963 at 21-15 IST at 21N28, 84E01. The Sunset time is 18-29-38.

Chart 1: 7-Aug-1963 at 21-15 IST at 21N28, 84E01.

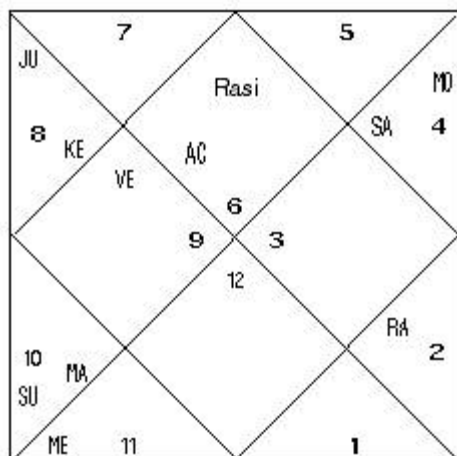


Birth Time (B)	Hr (B)	21 15 00
Sunset (S)	Hr (S)	18 29 38
Difference (D)	Hr (D=B-S)	02 45 22 = 2.756111
Difference in Ghati (G)	Gh (G=Dx2.5)	2.756111x2.5 = 6.890278
Convert to Vighati	Vg = Gx60	6.890278x60 = 413.4167
Divide by 9	Vg/9	413.4167/9 = 45.935185 OR Quotient = 45 Remainder = 8.41667
Convert remainder into next higher integer		8.41667 in converted to 9
Count the planet from Sun (1)		Ninth planet reckoned from Sun is Ketu
Determine if any planet conjoins Ketu		None
Determine if Ketu is exalted (male) or debilitated (female)		Ketu is exalted indicating a male birth. Other readings according to the sign Sagittarius wherein ketu is placed etc, for the external nature of the person shall also be accurate.

Example 2:

Horoscope time confirmation can be done by using this knowledge of Birth Vighati.

Chart 2: Male born 5-Feb-1947 at 22-35 or 22-38 Hrs at New Delhi 28N40, 77E13



Since it is a night birth, the Sunset time is determined as 18-02'-54" Hrs.

Birth Time (B)	Hr (B)	21 35 00
Sunset (S)	Hr (S)	18 02 54
Difference (D)	Hr (D=B-S)	4 32 06 =4.535
Difference in Ghati (G)	Gh (G=Dx2.5)	4.535x2.5 = 11.3375
Convert to Vighati	Vg = Gx60	11.3375x60 = 680.25
Divide by 9	Vg/9	680.25 / 9 = 75.5833333 OR Quotient = 75 Remainder = 5.25
Convert remainder into next higher integer		5.25 in converted to 6
Count the planet from Sun (1)		Sixth planet reckoned from Sun is Venus
Determine if any planet conjoins Venus		None
Determine if Venus is exalted (male) or debilitated (female)		None
Deduction		A female birth is indicated which seems to be wrong as this is a male chart.

Thus, on the basis of the method delineated by the Maharishi Jaimini we can infer that the birth time of 22-35 given is not correct. The alternate birth time of 22-38 (trial on the basis of Navamsa and Dasamsa) is found to be more accurate as given below.

Birth Time (B)	Hr (B)	22 38 00
Sunset (S)	Hr (S)	18 02 54
Difference (D)	Hr (D=B-S)	4 35 06 = 4.585
Difference in Ghati	Gh	4.585x2.5 = 11.4625

(G)	(G=Dx2.5)	
Convert to Vighati	$V_g = G \times 60$	11.4625×60 $= 687.75$
Divide by 9	$V_g/9$	$687.75 / 9$ $= 76.41667$ OR Quotient = 76 Remainder = 3.75
Convert remainder into next higher integer		3.75 is converted to 4
Count the planet from Sun (1)		Fourth planet reckoned from Sun is Rahu
Determine if any planet conjoins Rahu		None
Determine if Rahu is exalted (male) or debilitated (female)		Rahu is a male planet and a male birth is indicated. The native is a very tough officer and the very mention of his name sends tremors in the minds of the subordinates. He is a strict disciplinarian as indicated by Rahu in ninth house.

[1] Sapta-Matrika or the Seven Mothers are symbolized by the Seven Akshara (Phonemes) of Sanskrit alphabet and are used in Indian Music. These are “Sa”, “Re”, “Ga”, “Ma”, “Pa”, “Dha” & “Ni”. The deities are the seven forms of the Earth Mother.

[2] Some astrologers opine that the weekday concept was borrowed from the Greeks and I find this hard to digest as this is the standard order of reckoning the planets mentioned in the BPHS and Jaimini Sutra.

Addendum [2010] - original note /this article [1997]

There has been a discussion in the SoHamsa forum on this topic. My reply is given here.

There is a typo in that article as two stages of corrections have been skipped. I will list them here -

1. The original time gave a remainder of 6 = Ve and we know that this is wrong as this is a male chart

2. The first choice is either remainder 7 or 5 i.e. Saturn or Jupiter.

Jupiter is a male planet but conjoins Ke (Female) and is in Scorpio (Female) ...female factors dominate

Saturn is a eunuch planet and conjoins Moon (Female) showing female factors dominating

2. The numbers in the second stage of checking are 4 (below 5) and 8 (above 7). These are the two planets Mercury and Rahu.

Mercury (eunuch) is in Aquarius --> Female birth

Rahu (male) is in Taurus --> Male birth

Therefore Rahu is taken as the graha and the number is 8.

Please note that there are too many typos in that very old article which was written way back in time when I did not know how to start a computer ... (1996 or so). Yu can see that the time in the very first step is shown as 21-35 when the given time was 22-35 or 22-38 Hrs. Now taking the remainder as 8 can you work out the exact birth time for this officer? Its easy.

Guna - a Note

Just bear in mind this simple abbreviation/equation: we will understand all this in due course of time.

- 'A' is Brahma - Creator : Rajas Guna, Bhu or 'Hri' shakti
- 'U' is Vishnu - Sustainer : Satva Guna, 'Sri' shakti
- 'M' is Maheswara - Destroyer : Tamas Guna, Nila or 'Kri' shakti

Look at Guna like this -

Rashi guna: what it is based on - mobility i.e. the natural state of the sign as movable Fixed or Dual and there are two perspectives in this - Universal AUM and Individual AMU.

Graha Guna: the lordship causes the sign to behave in a certain manner due to ownership consideration i.e. the sign is originally owned by the Sun (Aditya) as these are 'Sun signs' but this has been delimited in ownership to a 'local feudal lord'. So, the zodiac (12 signs) is owned by the Sun - he is like the US president for the USA chart. Then the signs are the states and the lord of a sign is the state governor. The Governor can be Satwa (Jup, Sun, Moon) or Rajas (Venus, Mercury) or Tamas (Saturn, Mars, Ketu, Rahu).

Goals: These are of two kinds - (1) goals of the sign which is like what the people/state want based on their natural resources and (2) what the governor wants based on the lordship of the sign. And this can be even more confused when we have planets in signs other than the lord as this brings in (3) powerful outside forces that want to alter the state policy. What about aspects? This adds a new set of goals (4) brought about by pressure groups.

At the stage of beginners we are not to confuse and explain the Goal (1) and Goal (2) only and that is what we shall aim at first. Look at any sign. It will have a goal based on its nature and can be principally one of the three parts of AUM i.e. A for creation, U for preservation and M for destruction. This works at six different levels called the six levels of dasa {vimsottari and other dasa} -

Universal | Individual

Maha, Antar, Pratyantar | Sookshma, Prana, Deha

The natural universal goal of a sign is based on the reckoning of AUM from Aries based on mobility (energy) - Movable are 'A', Fixed signs are 'U' and Movable signs are 'M' as Brahma, Vishnu, Maheswara [Parasara]. Thus 'AUM is the universal mantra that creates, sustains and destroys everything in this manifested universe. This AUM is Shiva (auspicious and strong - sanskrit). [See how I have differentiated between Shiva and Maheswara]. Remember AUM » AUM (or OM)

The natural individual goal of a sign is different and the priorities of sustenance and destruction switch. When anything is being sustained over a long period ('long' is very relative to the life of the individual), boredom sets in and change is sought. The process of change can only occur if what is sustained is destroyed so that it can be replaced. So when sustenance is offered by the universe, the individual seeks change or destruction. Similarly when something is worn out and needs to be destroyed by the universe, the individual does not easily accept this change and strives to sustain it - be it a relationship, wealth or health. From the individual perspective this causes a switching between 'U' and 'M'. Thus, the reckoning of individual goal is based on AMU from Aries based on mobility (energy) - Movable are 'A', Fixed signs are 'M' and Movable signs are 'U' as Brahma, Maheswara, Vishnu [Tradition]. Since the individual perspective is based on illusion caused by misconception and fears [Rahu], the mantra for the individual is a reversal of AMU and it is UMA. This mantra UMA is the first mantra for Devi or Shakti or the Mother who always protects the individual when destruction is sure or who carries the individual in her arms when change is sought. Remember AMU » UMA

A perfect Brahmana is one who fulfills his vow [taken at the time of wearing the sacred thread] of chanting AUM every morning

A perfect sanyasi is one who fulfills his sanyasa vow and chants UMA every night and reverses AMU i.e. rebirth is given by AMU that all human beings follow unconsciously and moksha is given by UMA that the sanyasi follow consciously. Even Adi Shankara had to seek his mother's consent [and blessings] for taking sanyasa and he sings 'gati stvam gati stvam tvam eka bhavani...'

Illustration: Pisces is the last house of the natural zodiac symbolising 'end of life', state of body at the time of death and all this is very 'Tamas' (low energy). As the 12th 'Sun sign' or Aditya, this is a valid statement about Pisces as it has to fulfill its dharma for which it was created by the Sun. It shows destruction and the penultimate end of things and life itself. This is the AUM perspective of Pisces.

From the individual perspective, this is a very beneficial and fruitful sign as we remember God and realise higher spiritual values only at this time when things are getting destroyed or we are on the verge of losing something do our eyes open to the fact that we are such weaklings. So, we tend to pray for sustenance 'for some more time'. This is Satva guna based on the individual perspective or AMU.

To Do: List the 12 signs and their universal goal and natural goal based on AUM and AMU and try to understand them in this manner.

Muhurta #1

Muhurta is essentially (1) a measure of time equal to 48 minutes and also (2) refers to the application of Vedic astrology wisdom in determining the auspicious time for starting an event. Since we know that the future of an enterprise can be safely predicted using its birth time, then it would be a wise decision to choose an auspicious time for its inception.

Some astrologers have stretched this to the absurd extent of giving a suitable time for a Caesarian child birth!! This cannot work as man can never become God nor should he try to arrogate to himself the role of God. Nevertheless, this is a very important aspect of Jyotish and the rules are much the same as the standard rules for Jyotish. The knowledge of the constellations and the Vedic time system is used extensively. This includes knowledge of Kala, Yama, Yamardha, Hora, Muhurta etc. Some articles where this knowledge has helped us to make very accurate predictions are included in this website.

Traditional Wisdom

Once Indra the King of the Gods approached Brihaspati, his preceptor and Guru to determine the auspicious time for starting the plantation of a forest. Brihaspati consulted the Hora's and advised Indra. Accordingly the forest plantation was started and the plants soon grew into a thick forest. Unfortunately, during summer there was a fire and the entire forest which had dried wood was burnt down. Indra was disgusted and asked Brihaspati the reason for this failure. Brihaspati replied that anybody can make a mistake and that Brahma alone knew everything. Sukracharya arrived to chide Indra about his failure and stated that the reason for the same was the inauspicious Muhurtha. Thereafter he explained the principles for selection of Muhurtha. The basic difference between Hora (Hour - 60 minutes) and Muhurtha (24 Minutes) is that the former is used in personal charts whereas the latter is used for determining auspicious time for specific activities. In the above episode, the time was favorable for Indra to take up the work as this will not damage him personally, but since the Muhurtha itself was inauspicious for planting trees, the same failed.

In conclusion, the traditional wisdom of the two great sages are as follows: -

1. Brihaspati: Guru is the Kavacha (protector) of the self and the first step in Muhurtha is to ensure that the time chosen for initiating any activity is not going to harm the person concerned in any way. The time should not result in further bad Karma for the native.
2. Sukracharya: The time chosen should result in the fructification of the objective. Even if the obstacles are tremendous, they should be surmounted.

Lesson: Follow Brihaspati in all good karma for normal people like marriages and other samskaras while the way of Sukracharya is best for Raja Jyotish (Political Astrology) and Vanijya (Business/Money minting enterprises)

What is Muhurta?

The word Muhurta has a few meanings and references -

1. Muhurta is a time measure of 48 minutes reckoned from sunrise as a part of definition of

linear time concepts (based on the speed of light as in the Rig Veda 1.50). The smallest time unit called nimesha [Srimad Bhagavatam (III, 11-3 to 10); Mahabharata;] is the smallest humanly conceivable time frame and is defined as the 'wink of an eye'. Bear in mind that this is the fixed measure and a linear concept.

15 nimeshas make 1 kashta, [Manu says 18 nimesa instead (Manu Smriti 1.64)...perhaps Manu winked faster than the other sages!]

15 kashta make one laghu

15 laghu make one ghatika (also called danda)

2 ghatika (30 laghu) make 1 muhurta and

30 muhurta make 1 diva-ratri or day (of 24 hours)

2. Muhurta for astrological purposes of defining the quality of time is not exactly 48 minutes everyday and can vary based on sunrise, sunset and local noon. This is a non-linear concept being cyclical and is also not fixed. There are 30 muhurtas in a nakshatra ahoratra (sidereal day and night reckoned from one sunrise to the next sunrise). The period from sunrise to local noon is divided into $7\frac{1}{2}$ Muhurta as is the period between local noon and sunset. In a similar manner the period from sunset to midnight and midnight to the next sunrise is divided into $7\frac{1}{2}$ Muhurta each ($7\frac{1}{2}$ Muhurta \times 4 = 30 muhurta). These four points of time - sunrise, local noon, sunset and midnight are the four gayatri pada. Each of the four time span between these points measuring $7\frac{1}{2}$ Muhurta is called a Prahara. So, the four (4) Prahara make a day.

The eighth muhurta spanning the last $\frac{1}{2}$ Muhurta of the morning and first $\frac{1}{2}$ Muhurta of the afternoon is called Abhijit Muhurta and is very auspicious as it maps into the Abhijit nakshatra which is ruled by Hari (Narayana; hence Hari vamsa or Hari-kulesa {Hercules?} belonging to the lineage of Hari). The seven nakshatra before Abhijit map into the seven muhurta before Abhijit muhurta and constitute the first Prahara or morning. These are (1) Svati, (2) Visakha, (3) Anuradha, (4) Jyestha, (5) Magha, (6) Purva Phalguni, (7) Uttara Phalguni. The twenty (20) nakshatra after Abhijit map into the twenty (20) muhurtas following Abhijit muhurta. In this manner the twenty eight nakshatra map into the 28 muhurtas starting from sunrise and the remaining two muhurta before sunrise are attributed to the Creator. These two muhurta taken together (96 minutes before sunrise) are loosely called as Brahma Muhurta. However, they are different in their energy and are better understood as Brahma and Surya (or Savitur to be more precise) being both Creators yet different. Brahma is the deity of Saturn and is associated with rebirth of the soul and this 29th muhurta is excellent for meditation on the reasons for our creation, the purpose of this birth and realisation of the self and God whereas the 30th Muhurta is best for praying to the creator Savitur for impelling our intelligence in the right direction, burning the sins that led to rebirth and recovering from the curses and dridha karma of past births.

3. Muhurta is one of the ten wives of Dharma and one of the sixty daughters (shatyamsa) of

Daksa Prajapati the creator and Asikni. These sixty daughters are Sati, Khyati, Smrti, Svaha, Anasuya, Svadha, Priti, Kshama, Sambhuti, Sannati, Arundhati, Kirti, Laksmi, Dhrti, Medha Tusti, Sraddha, Kriya, Mati, Buddhi, Lajja, Vasu, Santi, Pusti, Siddhi, Rati, Arundhati, Vasudhasi, Lamba, Bhanu, Marutvati, Samkalpa, Muhurta, Sadhya, Visva, Aditi, Diti, Kala, Danayu, Simhika, Muni, Kadru, Krodha, Ira, Pava Vinata, Surabhi, Khasa, Bhersasva, Suprabha and Jaya.

Daksa Prajapati had his daughters marry illustrious persona of the vedic period.

- (1) Two daughters married sage Angira (concept of truth and untruth) and Brihaspati was an offspring of this marriage.
- (2) two daughters married the sage Krishashva (Supragya and Jaya),
- (3) ten daughters were married to Dharma (concepts of navagraha & lagna, the ten variables that define the individual creation based on dharma named Arundhati, Vasu, Yami, Lamba, Bhanumati, Marutvati, Sankalpa, Muhurta, Saadhya and Vishva),
- (4) fourteen to sage Kashyap (concept of the fourteen worlds - seven of the devas and seven of the asuras populated largely by the children of these fourteen wives named Aditi, Diti, Danu, Kala, Anayu, Sinhika, Muni, Kadru, Saadhya, Ira, Krodha, Vinta, Surabhi and Khaga) and
- (5) twenty-eight daughters to Chandra, the Moon God (concept of 28 nakshatra or constellations as the mental consciousness states and concept/experience of time).

The ten wives of Dharma gave birth to children (who are personification of concepts)

1. **Sun:** Bhanu gave birth to twelve Bhanus [the twelve Suns in the signs and not the sun signs which are Aditya as the sons of Aditi]. These are Dhata, Mitra, Aryama, Pusa, Sakra (Indra), Amsa, Varuna, Bhaga, Tvasta, Vivasvan, Savita and Visnu. (Nilamata Purana also).

2. **Moon:** Saadhya (accomplishment) gave birth to Saadhyaganas or Sadvha (personification of accomplishment resources). Personified as the rites and prayers that lead to accomplishment of the spiritual path, these twelve (from 12 Moon signs) listed in the Vayu Purana are Darsha, Purnamasa, Vrihadashwa, Rathantara etc. The seventeen goals (from 16 Moon rays or Kala + Supreme consciousness = 17) that result from these twelve paths are listed in the Matsya and Padma Purana as Bhava, Prabhava, Isha etc.

3. **Mars:** Vasu to Vasuganas or eight Vasudevas who were personifications of Agni/energy and were full of light and splendor. Apa, Dhruva, Soma (aka. Bhoja), Dhava (fire), Anila (wind), Anala (fire), Pratyusha (day-break or transformation from light to darkness and vice-versa), and Prabhasa (light). [Agni tatva ruled by Mars]

4. **Mercury:** Arundhati gave birth to the divisions of the earth and populated it. [Prithvi tatva ruled by Mercury]. This Arundhati is different from the daughter of Kashyapa of a similar name

who was the wife of sage Vasistha. However the similarity in the name does show synergy.

5. **Jupiter:** Muhurta gave birth to Muhurtaganas or the thirty personified deities of the Muhurta

6. **Venus:** Vishva gave birth to the Vishvedevas or the world creators. The Vishwadeva are either ten or twelve depending on the creation level or type as Jadatma (non-living) or Jivatma (living). For jadatma creation (non-living world), dasamsa (D10) is the sphere of action and the ten vishwadeva guiding the path to the ten digpala (direction deities) are listed in the Vayu Purana. For jivatma creation (living beings), dwadasamsa (D12) is the sphere of action and the twelve vishwadeva guiding the path to the four deities of the dvadasamsa (as the four mouths of Brahma) are listed in the Matsya Purana. [Jala tatva ruled by Venus is the root for sapta rasa that is used for creation. The sapta rasa or seven liquids as flavours/taste/fluid energy are (1) salty water, (2) milk, (3) butter (ghee), (4) curd, (5) wine, (6) sweetness of sugarcane-juice and (7) tasty water (Nilamata Purana).

7. **Saturn:** Marutvati gave birth to Marutvaans or Maruts, the wind gods [Saturn rules the vayu/air tatva]

8. **Rahu:** Lamba gave birth to Ghosha the arc of the heavens (celestial sphere and other arc concepts)

9. **Ketu:** Yami the daughter of the night, gave birth to Naagvithi (the milky way defining one border of the zodiac)

10. **Lagna:** Sankalpaa gave birth to Sankalpa, the pious or auspicious and praiseworthy one and the 'identity/self of all' [implying that one Lagna (sankalpa) follows another (sankalpa); the word Kalpa means head or lagna that defines the being created]

Rig Veda and Muhurta: The Kshtra tejas of Bhisma (kshtriya) and the brahma tejas of Krishna Dvaipayana came together in the beginning of the Kali Yuga to form a tam to record the Vedas. Krishna Dvipayana was named the Veda Vyasa for the yuga and the Rigvedic hymns were collected by Paila under the guidance of Vyasa, who formed the Rigveda Samhita as we know it today. According to the Upatpatha Brahmana, the number of syllables in the Rigveda is 432,000, equaling the number of muhurtas (1 day = 30 muhurtas) in forty savana years.

30 muhurta = 1 ahoratra (day reckoned from sunrise to next sunrise)

1 savana year = 360 ahoratra = 30 X 360 muhurta = 10800 muhurta

40 savana years = 40 X 10800 muhurta = 432000 muhurta

Note

- (1) the number 10800 = 100 mala or 100 x 108
- (2) the number 432000 is related to the definition of the yuga cycles in Brahma Vidya
- (3) All vedic remedial measures are for a minimum period of 40 days as 40 savaana years is equated to 40 days of the devas/sura.

Brahma Vidya

CHAKRA

The basic quantum of time is 120 years which is the Param Ayus of the Human birth (Parasara gives the exact figure of 120 Years & 5 days, but we stick to the round figure of 120 years for the preliminary understanding). As explained earlier, this is also two cycles (Aaroha or increasing and Avaroha or decreasing quality of time) of Jupiter & Saturn of 60 years each. This is also a Kali (literally ONE) Chakra. Dwapara (Literally TWO) Chakra is 240 Years, Treta (literally THREE) Chakra is 360 Years and Kreta (literally FOUR) Chakra is 480 Years.

MAHACHAKRA

By adding all these four Chakra, we get a Maha Chakra of 1200 Years. (120+240+360+480=1200). Thus, Kali (ONE) Maha Chakra is 1200 Years, Dwapara (TWO) MahaChakra? is 2400 years, Treta (THREE) Mahachakra is 3600 years and Kreta (FOUR) Mahachakra is 4800 years.

DAIVACHAKRA

By adding all these four Mahachakra, we get a Daivachakra of 12000 Years. (1200+2400+3600+4800=12000). As the name implies, the Daiva indicates the luminous ones (Sun & Moon) and we again come to the Ahoratra (Hora) concept where we have one Aaroha (increasing) cycle and one Avaroha (decreasing) cycle of 12000 years each to give the period of 24,000 years.

YUGA

Thereafter, 18 Ahoratra of the Daivachakra or 36 Daivachakra form a Yuga of 4,32,000 Years. This number is based on the Drekkana Division ruled by the Maharishi's (3x12=36). Thus, Kali (ONE) Yuga is 4,32,000 Years, Dwapara (TWO) Yuga is 8,64,000 years, Treta (THREE) Yuga is 12,96,000 years and Kreta (FOUR) Yuga is 17,28,000 years.

PADA

Trini-pada-vichakrame Vinur-Gopa-adabhyo (.) Atho Dharmani dharayan (.) Rig Veda

The spiritual meaning (Veda) of this Gayatri from the Rig Veda can be studied from the works of Sri Dayananda Saraswati & Aurobindo. I can only attempt one lower level (Vedanga) Jyotish interpretation where "The Bha-Chakra or Zodiac is divided into three parts called the Nabhi

(occurring in the Sandhi (junction) between the Water and Fire signs). These are the Vishnu-Nabhi and Brahma (Gopa) Nabhi at the two levels of Daivachakra and Chakra respectively. It is on the basis of this inviolable principle that Dharma is established.”

On the basis of this we can define two Pada. First, on the basis of the Vishnu Nabhi, is the Daiva-Pada where three Daivachakra are included to give 36,000 Years. Since at this level, Vishnu is one of the 12 Aditya's (Sun's or Diva or Daiva), the 12 Aditya's give 12 Daiva-Pada's of 36,000 years each which is equal to one yuga ($36,000 \times 12 = 4,32,000$ years). Second, on the basis of the Brahma Nabhi, is the Chakra-Pada where three Chakra's of 120 years each are included to form a Daiva-Varsha or the popularly known “Year of the Gods” of 360 years. Thus, Kali (ONE) Yuga is 1200 Daiva-Varsha, Dwapara (TWO) Yuga is 2400 Daiva-Varsha, Treta (THREE) Yuga is 3600 Daiva-Varsha and Kreta (FOUR) Yuga is 4800 Daiva-Varsha .

[From here we use Daiva-Varsha or “Year of the Gods” each equalling 360 earth years as the standard quantum of time].

MAHAYUGA

By adding all these four Yuga, we get a Maha Yuga of 12000 Daiva-Varsha or 4,320,000 Earth years. ($1200+2400+3600+4800=12000$).

KALPA

One thousand Mahayuga are equal to one Kalpa. Thus, the Kalpa is the basic Vedic Cosmic cycle equal to 12,000,000 Daiva Varsha or 4,320,000,000 Earth years. This is also called the “Day of Brahma”. The “Night of Brahma” is of equal length to the “Day of Brahma”. Thus, the Ahoratra (Day & Night) of Brahma is 24 Million Daiva-Varsha or 8,640 Million earth Years. The Year of Brahma is 360 such days & nights thereby equal to 8640 Million Daiva-Varsha or 3,110,400 Million Earth years (or say 3.11 Trillion Earth Years). The Life of Brahma is said to be 100 such years of Brahma and is 8,64,000 Million Daiva Varsha or 311,040,000 Million Earth years (or say 311 Trillion Earth years). Thereafter Nirvikalpa Pralaya (complete dissolution of all worlds) occurs followed by the creation of another Brahma from the Navel of Narayana.

MANVANTARA

Material creation is the natural activity of Brahma during the Diva-kalpa (Day of Brahma) and material dissolution called Naimittika Pralaya (whereby the entire Universe is withdrawn into Him where it exists as a potentiality) followed by sleep is the activity in Ratri-kalpa (Night of Brahma). Brahma creates these material worlds due to yoga (union) with all the “Rasa's”.

[The spiritual concept (Veda) of all the Rasa's is “Sa-Rasa-Wati” or the Divine Mother “Saraswati” whereas the Jyotish concept (Vedanga) is of the seven Rasa's (of the Saptamsa or D-7 Chart) repeating in two cycles of odd and even signs thereby causing fourteen yoga's of

Brahma and Saraswati. These seven Rasa's come from the seven planets from Sun to Saturn having physical bodies and Rahu & Ketu are excluded as they do not have any material body].

Thus, each Manvantara, which is the Yoga of Brahma with one of the Rasa's, is for one-fourteenth the period of the Kalpa which is approximately 71 Mahayuga's. The period of a Manvantara equal to 852,000 Daiva-Varsha (i.e $71 \times 12000 = 852,000$) or 306,720,000 Earth years. Fourteen such Manvantara give the total period of 119,288,000 Daiva Varsha (i.e. $14 \times 852,000 = 119,288,000$) or 4,294,080,000 Earth years whereas that of the Kalpa is 12,000,000 Daiva Varsha or 4,320,000,000 Earth years. This leaves a gap of 72,000 Daiva-varsha between the 14 Manvantara. There are twelve gaps or period of dissolution of the ANIMATE WORLD (the INANIMATE WORLD continues to exist as Brahma is awake) between these fourteen Manvantara with each gap equal to 6000 Diva-varsha. Manu is the progenitor of the human race and a Manu appears at the beginning of each Manvantara. We are presently, in the seventh Manvantara of the Kalpa started by Manu Vaivasvata. Thus, he is our penultimate forefather as far as this material existence is concerned.

DOOMSDAY OR GOLDEN AGE FROM 2000 AD

There is no doom. Sri Achyuta Dasa the direct disciple of Sri Sri Chaitanya Mahaprabhu has stated in a stanza about India that "FROM 1300 AD TO 2000 AD INDIA SHALL SUFFER DASATWA OR BONDAGE. TOWARDS THE END, THIS WILL BEGIN TO BREAK AND FROM 2000 AD SATYA SANATANA WILL BE ESTABLISHED." Thus, when we are going to see a very glorious phase beginning 2000 AD, I cannot agree with those predictions about Doom. Later Sri Achyuta adds that this will be done by the strength of people of Baladeva (Sri Balaram, the elder brother of Bhagawan). Now, we can only speculate here.

EPILOGUE

There seems to be some confusion about understanding of the Yuga cycles. This is so because of the lack of appreciation of the "Sankalpa" done at the beginning of the prayers. The day of Brahma is called "Kalpa" from which the word "Sankalpa" is derived. Kalpa also means Lagna. Hence Brahma controls longevity. In the day there is "Leela" and in the Night, the universe is withdrawn and exists as a potentiality. This Kalpa is about 4320 Million years and 360 such Brahma days make a Brahma Year. Now, Brahma's life is for 100 such years (followed by a dissolution called Prakritika Mahapralaya) and it is believed that Brahma is in His 51st Year. The Kalpa is divided into 14 Manvantaras of which we are in the 7th called Manu Vaivasvata. Each Manvantara is for 306,720,000 years with gaps between the manvantara's in any Kalpa. Each Manvantara is further subdivided into 71 Mahayuga (approx.) as 1000 Mahayuga make one Kalpa. Each Mahayuga is further divided into four Yuga's called Kṛta (Four), Treta (Three), Dvapara (Two) and Kali (One) of lengths 4800, 3600, 2400 and 1200 "YEARS OF THE GODS". Here the years of the Gods refers to the Sun as Deva is derived from Diva (Light) and the Sun is also called Divakara. THIS IS WHERE THE ERROR CREEPS IN

I.E. THE INTERPRETATION OF THE TERM “YEAR OF THE GODS”. WHILE THIS IS GENERALLY ACCEPTED AS THE MOTION OF THE SUN IN ONE DAY, SOME HAVE EQUATED THIS TO ONE YEAR OF HUMAN LIFE. Thus, they misrepresent the periods as 4800, 3600, 2400 and 1200 human years instead.

The Manu Smriti has stated that “A DAY OF THE GODS IS EQUAL TO A YEAR IN HUMAN LIFE” . This is also the reason why I have been requesting the Software programmers to calculate the dasa-antar and other smaller periods correctly on the basis of the Actual solar transit of 360 Degrees with fluctuations in one year instead of interpolating on the figure of 365.25 days as a lot of approximation creeps in. Another blunder is to equate the year of the Gods blindly to 360 human years on the approximate basis of 1 Degree transit of the Sun per day when we know this to be 365.25 solar days This is how another doubt of 360 days instead of 365.25 days per year has crept in.

START OF KALI

The dating of the Kali yuga is the vexed question. Tradition accepts this as 3102 BC, whereas others relying on the other factors give 900 BC or 600 BC etc. How do we resolve this?

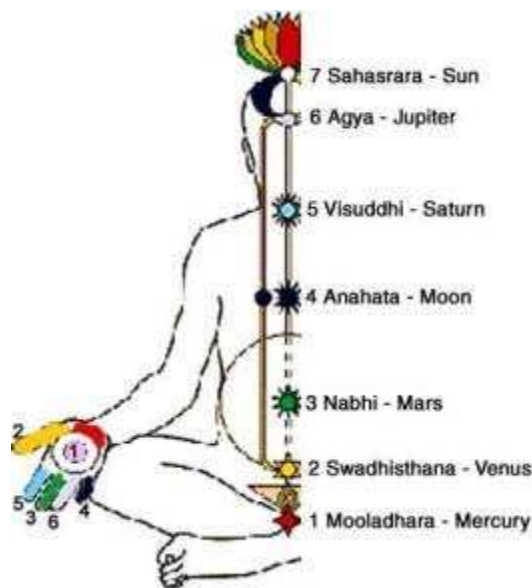
MY VIEWS/ WISDOM OF SRI ACHYUTA DASA

Not going into other considerations, the 60 Year cycle of Jupiter and Saturn is considered very significant. The Yuga of Kali of 1200 Years of the Gods can be sub-divided into four sub-periods of 480, 360, 240 and 120 years of the Gods. WE can again divide this into sub-sub-periods...and so on. Now, Two such cycles of Jupiter-Saturn conjunction in Aries maybe called a “Chakra” with the first cycle called as Avaroha and the second as Aaroha. Thus the smallest measure of quality of time or “Chakra” is 120 solar years. These Chakras can again be grouped as Krta (Four Chakra), Treta (three Chakra), Dvapara (Two Chakra) and Kali (one Chakra) having periods of 480, 360, 240 and 120 solar years each and the MahaChakra will be for 1200 solar years. According to Sri Achyuta Dasa, the “Dasatwa (Bondage) of India ends in 2000 AD” showing that the Kali Chakra of 120 years that started in 1880 AD is to end in 2000 AD when Jupiter & Saturn are to conjoin in Aries again. Thus, this MahaChakra must have started 1200 years back in 800 AD. Further, the KrtaChakra should have been from 800 AD to 1280 AD and during this period the best temples were built and the finest literature produced. This was the golden age of India. After this, TretaChakra was from 1280 to 1640 AD during which we find that Satwa declines and strife increases. The Dasatva (Bondage) of India begins as invaders came to rule and Muslim dynasty’s are set up in India. DvaparaChakra was from 1640 to 1880 when the British directly ruled India under the Crown. With the advent of KaliChakra (1880 to 2000 AD), the fight for freedom begins in the form of revival of religion etc. Strife is at its highest and has gone to the villages as well. The main theme in India, the most spiritual Land, is still peace or a peaceful approach to freedom in the Aaroha (Increasing) portion of 60 years (1880 to 1940 AD) whereas in the Avaroha portion 1940 to 2000 AD even Mahatma Gandhi takes a war-like

posture in the Quit India resolution of 1942.

The KaliChakra (1880 to 2000 AD) has seen the development of the most powerful weapons for mass destruction as well as their use. Next year, the entire cycle changes and another MahaChakra? of 1200 Years begins with a KretaChakra (2000 to 2480 AD) and once again, the temples will be built, literature will flourish and a lot of good will happen on this planet. Sri Achyuta Dasa, the pride of the Tradition of Orissa and the Direct Disciple of Sri Chaitanya Mahaprabhu has left such brilliant Gems in Oriya Prose and I hope to translate them properly for the benefit of all jyotish.

Creation-1: The Chakras



Creation is an act of God and is a manifestation of His divine powers. This power to procreate is one that led to the worship of the Shiva Linga. To understand the astrological principles involved, we need to understand the Chakras[1] in the Human body.

The spectrum

It is scientifically established that the rays of the Sun are composed of a visible spectrum comprising of SEVEN COLORS in the acronym ROYGBIV [from the words Red (Mars), Orange (Sun), Yellow (Jupiter), Green (Mercury), Blue (Saturn), Indigo (Moon), Violet (Venus)]. The two extremities of the spectrum that are not visible to the naked eye (like the nodes that do not have bodies and are invisible) are Infrared the color of

Ketu that creates the Physical body and Ultra-violet the color of Rahu that destroys the body.

The Tripod of Life

The tripod of creation is the physical body (Lagna), the Mana (Moon/ Chandra Lagna) and the Atma or Soul (Sun/ Surya Lagna). This Physical body is visible to the human eye, but the subtle body influenced by the Mana is composed of ectoplasm[2] and is invisible.

The physical body is controlled by a powerful electric impulse communication system called the Nervous system that carries 'color coded[3]' messages within the body and controls the activities of the Physical body. The protection of the Physical body using physical means like gemstones or amulets etc is called Tantra[4]. Of these nine Naisargika karaka, the one planet that has caused our physical birth is the lord of the Janma Vighati[5].

At another level, the Mana comprising the subtle body is controlled by a subtle system of channels called Nadi's[6] having SEVEN centers of energy called chakra'S. These Chakras control the energy flow in the subtle body and hence, indirectly control the physical body as well. Thus, the Physical and Subtle bodies are mutually dependant on each other for succor and survival. The Subtle body has a direct influence over our consciousness and emotions. The protection of the subtle body using energy means like phonemes or sound energy is called Mantra[7]. It maybe noted that unlike the physical body which is influenced by all forms of light including infrared and ultra-violet (i.e. Ketu & Rahu Graha), the subtle body is influenced only by the seven colors (ROYGBIV) of the visible spectrum forming centers (Chakras) at seven points in the vertical axis of the spinal column. These seven colors represent the seven planets from Sun to Saturn and exclude the invisible spectrum; these are the seven Sthira (fixed) Karaka.

Coming to the Atma, the fact that the soul has taken rebirth proves that it has not got Moksha (emancipation from the cycle of rebirth). Thus, in any scheme of planets trying to define the state of the Atma, the Moksha karaka Ketu will have to be excluded. This leaves us with the EIGHT CHARA KARAKA from Sun to Rahu. This is the real Spirit body.

The spiritual qualities of the soul are intact within us, but in a dormant state. Like the Atma, they can never be destroyed.

The Chakra

Being the repository of pure forms of energy, these seven Chakra's form the subtle link between the other parts of the human being and the real self i.e. the Atma residing near the heart. Kundalini Yoga refers to the method of rising of the energy from the base level of the Mooladhara to the Sahasrara Chakra. This movement of the energy has a powerful impact on the spiritual body where the consciousness of the Mana gets fixed on the Atma and the Mana realizes the nature of the true self.

When the Kundalini is awakened, the spiritual attributes start manifesting in the subtle (mental) and physical planes. This is achieved through a process of meditation comprising Dhyana, Dharana and Samadhi.

In the physical plane the person exhibits dynamism in all work without attachment for the results of his actions; a rare creativity is seen which is much beyond normal and is often attributed as God's gift in various fields of human activity; it imbibes a high level of self confidence and esteem. The personal disposition is one of humility, caring and loving with compassion for one and all. The subtle body exhibits an Aura that can be photographed these days.

Note*All planets rule all chakras and the level of planetary rulership assigned here is based on tattva manifestation as well as lokas. The correct order of planetary rulership is the same as the seven lokas.*

Mooladhara: Bhu Loka - Mars Lord

The first or lowest Chakra is situated at a level below the sacrum bone and is called the Mooladhara. This is the repository of the entire Kundalini Shakti. Manifested by Mercury (prithvi tattva), this is the child-like disposition in every person and its main aspect is innocence. It gives purity in thoughts and relationships. Rules by Prithvi Tatwa, it controls the feet and movement thereby giving clear directions. Smell is associated with this Chakra. It is also the root cause of speech as Mercury rules it.

Swadishthan Chakra: Bhuva Loka - Sun Lord

The second Chakra manifested by Venus gives creativity, attentiveness (i.e. a keen eye for details) and Aparā Vidya (practical knowledge as Venus is the Asura Guru). We learn to differentiate and admire beauty. It indicates the power to concentrate and is also the source of renewed life and vigor. This region of the Chakra contains the private parts and the procreative abilities of Venus manifest. The worship of the Shiva Linga for the fulfillment of all desires as well as the Mritunjaya mantra for renewed life and vigor are, consequently indicated by Venus. Jala Tatwa extends from this Chakra to the next and rules 'taste'.

Nabhi Chakra/Manipura: Svarga Loka - Venus Lord

The third Chakra manifested by Mars is the one that gives us physical strength. Before birth this feeds the body through the umbilical chord attached to the navel and hence, Mars the co-significator (Sthira karaka) for Mother. A strong Nabhi Chakra gives generosity and contentment besides relieving stress and tensions. Liver related diseases (Liver is in this region) can be cured by practising Mantra related to Mars.

It gives energies for spiritual quest unless these energies have been drained out by excessive sexuality in the previous Chakra. A sense of righteousness and fair play, morality and control over anger are indicated by this Chakra in its positive aspect. Agni Tatwa gives the power of sight. Thus, cleaning the navel with oils could cure sight related diseases.

The Void: Lower Nodes

Surrounding the second and the third Chakra is the Void, which is Maya or the "ocean of illusions" that can be traversed with the blessings of one's Diksha[8] Guru. Agni Tatwa that permeates into this void from the Nabhi Chakra helps us to overcome Shadripu[9] and become Swatantra[10].

Anahata Chakra: Mahar Loka - Mercury Lord

The fourth Chakra in the region of the heart, is the place where the Atma resides with the Paramatma (like two parrots – the teacher and the pupil). This is the true Self that is a mute witness to all that is happening and learns from every episode or experience. It is unattached and beyond happiness and sorrow. Self Realization refers to the conscious knowledge of the existence of this Atma and its gradual dominance over the Mana and Body. The Moon ruling over the self-consciousness manifests this Chakra and, in the physical level, this covers the heart and lungs.

It causes compassion and love and is the seat of Bhakti Marga or the path of devotional love for God. It provides security and confidence and destroys worries, doubts and fears.

Vishuddhi Chakra: Janar Loka - Moon Lord

The fifth Chakra manifested by Saturn is in the region of the throat. This region of speech causes great loss of energy. Mauna Vrata[11] is practiced by saints to end enmity and recoup their energies.

Agya Chakra: Tapar Loka - Saturn Lord

The sixth Chakra manifested by Jupiter is in the region between the eyebrows and is popularly called the third eye. It gives compassion for all beings and saintly qualities and wisdom besides sixth sense. To forgive and forget leads to overcoming anger, hatred and resentment. This makes the person noble, humble and destroys the individual ego, eccentricities, bad habits, mean thoughts about people, places and customs and makes a person fair and equality minded.

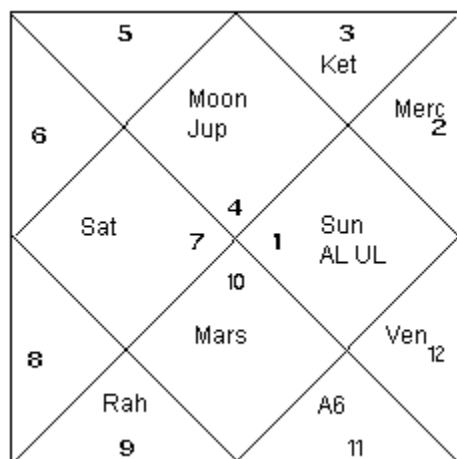
Sahasrara Chakra: Satya Loka - Jupiter Lord

The thousand petals Lotus or Sahasrara Chakra is best understood from the following stanza of Hora Makarandh.

“(Obeisance) to the Victorious Bharati[12] riding a swan[13] in the lake (like mind[14] / intellect) which is akin to an agglomeration of learned Pandits. Her body is composed of Vedic speech[15] and a white garland[16] adorns her neck. She (guides us) to success like the Sun the king of the Grahas through the lotus-feet of the Guru.”

The Sun manifests this Chakra and is the cause of brilliance and great intelligence. It is the ultimate victor as it is the crown portion of the head.

Illustration



Case-1: Bhagavan Sri Ram

In the chart of Bhagavan Sri Ram, Mars is placed in the seventh house. It is well known that planets in the seventh house will destroy enemies or servants (both ruled by sixth house) depending on whether they are beneficial or malefic for the Lagna. In this chart, Mars is a Yogakaraka and very beneficial as it is involved in the highest Rajyoga (Dharma-Karmadhipati yoga) and shall be very beneficial for the Lagna. This is also confirmed by the fact that a great warrior like Sri Hanuman (Mars) considered himself as a servant of Sri Ram. As per the Pachakadi Sambandha[17] Mars shall be very inimical to the house in the 12th from its position. Thus, Mars destroys the sixth house of enemies and Rahu in it indicating the Asura King

Ravana.

It is noteworthy that during the battle Ram defeated Ravana and started cutting off his heads, one after another as they grew from the body. Jyotish teaches that the head of Rahu cannot be destroyed as he had consumed amrita during the Samudra Manthana. Thus, to try to kill Ravana by cutting off his head(s) would not be possible. Here Vibheeshana advises Rama to aim at the Navel of Ravana. Why Navel? The Nabhi Chakra is ruled by Mars and in this area, the weapons of Mars will succeed. The Ram Ban aimed at the navel killed Ravana.

Upadesa#1: Good astrologers will study the Ramayana with the chart of Bhagavan Sri Ram and try to understand the Divine Incarnation.

Upadesa#2: Sri Achyuta Das teaches that Sri Ram adopted the Satya Narayana Vesha (dress/form) to establish Satya Sanatana. This Vesha of Bhagavan as a Sadhu/sage is rare and by meditating and constantly reciting His name, the blessing of Brihaspati comes.

In another instance in the Mahabharat, Aswatthama uses the Brahmastra (Bagalamukhi Vidya) and aims at the navel of Arjuna's wife, but Bhagavan Sri Krishna absorbs the entire power of this powerful weapon into His body.

Upadesa#3: In this Kali Yuga, there is a lot of strife and we are unaware of the times when someone has knowingly or unknowingly used this powerful weapon of anger (Mars). Let us protect ourselves by reciting the Yuga mantra[18] as advised by Sri Achyuta Das.

OM TAT SAT

Footnotes

[1] Concentrations of energy symbolized by different Lotus drawings in Hindu and Buddhist works.

[2] Refer: Life beyond death by Swami Abhedananda

[3] Color codes are defined as the qualitative influence of the Navagraha or the nine planets from Sun to Ketu to control the physical body. NOTE that NINE PLANETS ARE INVOLVED AT THE PHYSICAL LEVEL. These are the nine Naisargika (Natural) Karaka.

[4] Tan means body and Trai means to protect.

[5] Refer: Upadesa Sutra of Maharishi Jaimini.

[6] Literally, channel (of energy).

[7] Mana + Trai = Mantra i.e. Protection of Mana

[8] Guru who initiates a disciple into a spiritual path.

[9] Shad means Six and Ripu refers to the weaknesses indicated by the six M's – Mada, Moha, Matsarya,

[10] Literally independent or Free from bondage of any kind.

[11] Mauna means silence and Vrata means Vow. Hence 'Vow of silence'.

[12] Bharati: Bharat is India and Bharati (Bharati+Devi) refers to Saraswati as Mother India or the Ista Devta of Bharata Varsha.

[13] Hamsa – refers to the Swan which symbolizes the individual Atma / soul and as "Hamsi" (i.e. Hamsa+Devi) she is the guide to the soul or the "Guru" of the Atma. This word creates a mental picture of the Devi (Goddess) riding a Swan in a lake.

[14] The mind is described in various Yoga texts as the "Sahasradala Padma" or the thousand-petal lotus. This is akin to a Sabha (conference) of Pandits (learned people). Thus, the mind is like a lake full of various forms and types of intelligence, thought inputs etc, on which the individual soul (Hamsa) swims around. The planets (forced definition of Graha) symbolize the various inputs on the mind i.e. the various "Pundits in the lake of the mind". Like the Sun becoming the king (Indra / successful one / victorious ruler) of the Grahas, She is the Shakti of the Guru by whose grace the Hamsa (Individual soul) has (spiritual / material) success.

[15] Vedic speech – Saraswati /Bharati is the Shakti (Yoga-Maya) of Brihaspati (also called Vachaspati) giver of Vedic speech. These sound syllables / phonemes (of the Sanskrit alphabet) define Her body. Just like the Sun becoming the king of the Graha's, the word "Om" is the king of all phonemes and defines God.

[16] Garland of white flowers: White symbolizes purity and represents the color of Brahman or the Pure light; flowers represent 'Akash Tatwa' that permeates all bodies and represents Vishnu; the Garland is like an amulet and is our offering that brings Her 'guidance and protection'. Vishnu: defined by the phrase "Sarva Vyapakeshwara Devta" or Omnipresent aspect of God.

[17] Sarvartha Chintamani by Vyankatesh Sarma

[18] Yuga Mantra: HARE KRISHNA

Creation is an act of God and is a manifestation of His divine powers. This power to procreate is one that led to the worship of the Shiva Linga. To understand the astrological principles involved, we need to understand the Chakras[1] in the Human body.

Nakśatras in Disease

Paper on Role of Nakshatra in Disease by Sanjay Rath
Weekend Workshop VI
4-5 October 2003
Sri Jagannātha Center, USA

Sri Krishna's teachings

Disease and Nakśatras

Sri Kṛṣṇa was teaching Yudhiṣṭhira and narrated the discussion between Agnihotra Kauśika Muni and Mahārṣi Garga (Bhaviṣya Pūrāṇa). Mahārṣi Garga inquired “Brahma! How can any person be realized from such suffering like bondage, imprisonment, being tied down under adverse conditions, slavery or under attack/seige from enemies or wild animals and diseases. Unless the suffering person is relieved from these adverse circumstances or conditions how can he hope for emancipation from rebirth. Pray tell me the path to freedom.” Kauśika Muni replied, “Knowledge of death, disease and illness is known from the conception time, birth and janma nakśatra. If the disease starts from these nakśatra (ie. Conception or natal moon star) then the danger of death should not be ruled out. Based on the Moon at the moment of start of a disease, the period of suffering can be ordained.

Table 1 : Nakśatra & disease

Period of disease				
	Nakśatra	HariHara	Rishi Kauśika	Devatā
1	Aświnī	9 days	1 day	Dasra
2	Bharaṇī	11 days	Danger of death	Yama
3	Kṛttikā	9 days	9 days	Agni
4	Rohiṇī	7 days	3 days	Prajāpati
5	Mṛgaśira	1 month	5 days	Candra
6	Ārdrā	Impossible	Danger of death	Rudra
7	Punarvasu	7 days	7 days	Aditi
8	Puṣya	7 days	7 days	Bṛhaspati
9	Aśleṣa	Impossible	9 days	Sarpa
10	Maghā	20 days	20 days	
11	Pūrva Phālgunī	Impossible	2 months	
12	Uttara Phālgunī	7 days	3 pakṣa	
13	Hastā	15 days	Short time	
14	Chitrā	11 days	½ month	
15	Svātī	Impossible	2 months	
16	Viśākhā	15 days	20 days	
17	Anurādhā	Longtime/difficult	10 days	
18	Jyēsthā	Impossible	½ month	
19	Mūlā	9 days	Danger of death	
20	Pūrva āśādhā	Impossible	15 days	
21	Uttara āśādhā	1 month	20 days	
22	Srāvaṇa	11 days	2 months	
23	Dhaniṣṭhā	15 days	½ month	
24	Śatabhiṣaj	11 days	10 days	Varuṇa
25	Pūrva bhadra	Impossible	9 days	Ajaikapāda
26	Uttara bhadra	7 days	15 days	
27	Revatī	Long time/difficult	10 days	Puṣan

Kauśika Muni continued that there are certain stars, which are violent and can indicate death. [Jyotinirbanda indicates that nakśatras 6, 9, 11, 15, 18, 20, 25 show premature death or long term effect/suffering due to disease.]. He suggested the worship of the nakśatra devatā as the remedy for cure. If the exact date/time of the star can be ascertained then the diety of the nakśatra should be propitiated.

This is the best solution. If propitiated and satisfied, then the graha (vimśotari) ruling the star shall indicate the exact period of cure. For example, worship Aświnī Kumar if the disease started in Aświnī, or Yama if the disease started in Bharaṇī. The mantra can be simple like yamadaivata: ‘yamāya svāhā’ or other mantras learnt from authoritative sources can be used [note: various nakśatra mantra can be learnt from Vedic Remedies in Astrology by this scribe]. If the nakśatra for start of the disease cannot be ascertained, then the deity of the janma nakśatra should be propitiated at all times. Remember that devas should be worshipped with ‘svāhā’ and pitṛs with ‘svadhā.’

Kauśika continued, “Muni! Lord Brahma has taught that if the samputa is given with the Gayatri mantra 1000 times, then all diseases will be cured.” Samputa are bījākṣara prefixed to the gāyatri for various purposes.

Determining the start of disease

Determination of starting Nākśatra

The method of determining the day (ruling star) at the time of the start of a disease is taught by HariHara.

a) The nakśatra prevailing at the beginning of a disease is known from the Praśna chart by counting as many nakshatra from it as it has gained from lagna nakśatra. Praśna Mārga 13-01

b) The longitude of Gulika is multiplied by 9 and 12. Expunge multiples of 360°. The nakshatra(s) arrived at will indicate the commencement of disease. Praśna Mārga 13-02

Note 1: The text uses ‘Mandi’ and it is seen that Mandi and Gulika have been used interchangeably by HariHara. Actually, these are different points in the zodiac. Mandi is the middle point of the Gulika kāla whereas Gulika is taken as the beginning of the kāla.

Table 2 : Gulika determination

Weekday	Part of Saturn	Ending time of Saturn for 12 hr day	Part of Saturn	Ending time of Saturn for 12 hr night
	Day		Night	

Sunday	7	10:30'+SR	3	4:30'+SS
Monday	6	9:30'+SR	2	3:00'+SS
Tuesday	5	7:30'+SR	1	1:30'+SS
Wednesday	4	6:00'+SR	7	10:30'+SS
Thursday	3	4:30'+SR	6	9:00'+SS
Friday	2	3:00'+SR	5	7:30'+SS
Saturday	1	1:30'+SR	4	6:00'+SS

Note 2: Of the two nakshatra arrived at, one using the '9' as the multiplier shows 'devadosha' or wrath of deities and consequential diseases/suffering, while the one using '12' as the multiplier shows the secret enemies. In both cases the disease should be serious enough to merit the use of this method as Gulika/Mandi indicate serious and life threatening poison like cancer, HIV, etc.

c) Praśna akśara: This is the first letter of the communication. The nakśatra can be determined from this first letter based on the hoda chakra (available in a good ephemeris where the phonemes of each nakśatra pāda are given) and Parāsara (BPHS).

1. If the disease commenced within the last 1 month, this would have commenced when the Moon transited this nakśatra.
2. If the disease commenced within a year, then the transit of the Sun in this nakśatra will indicate the start.
3. If even older than a year, then see transit of Jupiter/Saturn over this nakśatra to indicate the time.

Time of start

If there is a planet in the sixth house, consider it, else take the lord of the sixth house. The time when the planet is strong indicates the tentative time of the starting of the disease. Note that Sun, Jupiter and Venus are day strong while Moon, Mars and Saturn are night strong indicating the day/night time respectively. Mercury is strong in both the day and night and will indicate sandhya (junctions of the day).

Timing Cure

The longitude of the 6th lord in the sign occupied by it indicates the extent and period of disease. The expired portion indicates the time already spent and the balance indicates the time left for complete cure. Note that we have already determined by prior methods the time when the disease started. This starting date to the date of Prasna is the period of suffering already seen and is mapped to the longitude already covered by the sixth lord. The balance, proportionately gives the days left for cure.

A rough indication is that if the sixth lord has already traversed half the sign, the worst is over (ie. Half the suffering period is already over).

Timing Manifestation

The manifestation of a disease is different from its start. The disease often starts much before the first symptoms manifest. The number of months elapsed since manifestation of the disease is known by either method-

1. The number of signs counted from Ārudhha Lagna to sixth lord, or
2. The number of nakshatra from Prasna nakshatra to that of the 6th lord, or
3. The number obtained at (b) above is multiplied by the number of navamśa gained by the 6th lord.

The date of manifestation would be when the Moon would have transited over the 6th lord (prasna) sign during the month of manifestation.

Natal Chart

1. Diseases begin when the lagna, Pāka lagna and/or Moon are transited by malefic planets and cure begins when these are transited by benefic planets. Complete cure comes when all these three signs have the association/aspect of transiting benefic planets.
2. If the disease started in signs preceding chandrāstama, then recovery begins after chandrāstama.
3. Moon (day), Sun (month), and Jupiter (year) transit of signs having the association/aspect of malefic planets indicates the beginning of disease and their transit of signs having the association/aspect of benefic planets indicates cure (beginning of recovery).
4. The aid of the deities associated with natal favorable planets over which the transit Jupiter/Sun/Moon gives the cure and this should be sought through mantra, etc. It must be noted that worship of the dusta grahas or their deities causing the disease shall not give the cure.
5. If the sickness began when the Moon transited over the 6th lord (of Prasna or natal chart) then the cure will come when Moon transits the 4th Lord (sign) in the Prasna or natal chart.
6. Starting nakṣatra: Details of the effects of the starting nakṣatra has already been explained earlier. In addition, Kṛittikā, Dhaniśthā, Bharaṇī, Śatabhiṣa, coinciding with Sunday/ Tuesday/ Saturday and also coinciding with Chidra/Rikta Tithi gives death. In general commencement on aṣṭami, pūrṇa, rikta tithi and a malefic weekday can cause death.

Navatāra cakra [27 star chakra]

Moon in Trijanma nakṣatra or vipat, pratyak or naidhana nakṣatra can lead to long term disease and death. Normally this works well when the strongest influence in the third from Ārudhha lagna is that of a night strong planet. If otherwise, day strong planets are in the third, prefer the [Śula chakra](#).

Understand that the nakshatra in which disease starts has an important message to convey related to karma. If it is the janma or anujanma (conception also) nakshatra then it relates to longevity or sometimes the onset of genetic diseases. If it is karma nakshatra then major changes in work are to take place or if it is a simple fever then, it can indicate that some evil at work is being overcome. The special nakshatra should also be studied in regard to the start of disease in this manner.

Shula Dasha

Introduction

Shoola Dasa is an Ayur (Longevity) Dasa meant for determining the period of death of the self, spouse and other relations. It is amongst the most accurate dasa for longevity and health and can be used to accurately time the occurrence of all events pertaining to the state of one's physical body. Since 75% of our bodies are made up of fluids and water, the Moon becomes the most important planet for matters of health and longevity. Thus, for good health and longevity, Lord Shiva is worshipped on Mondays with the Mritunjaya mantra

Calculation

The Shoola Dasa is named after the Trishula or Three headed spear carried by Lord Shiva in the form of Rudra or Maheswara.

The Shoola Dasa is a fixed period Dasa and will depend on the nature of animal etc. you are studying. Either (a) The period of gestation is equal to ONE ANTARDASA OR (b) the period of FULL LIFE (Purna Ayus) is equally divided by 12 for the dasa of the 12 signs and equally divided by 144 for each antardasa. Example A: Determine the Shoola dasa periods for Human births. We know that the period of conception & pregnancy (gestation) is 9 months. Thus, each Shoola ANTARDASA equals 9 Months. Each Shoola Dasa is 9 Years ($12 \times 9 \text{ Months} = 108 \text{ Months} = 9 \text{ Years}$). Purna Ayus of this Dasa is 108 years ($144 \times 9 \text{ months} = 1296 \text{ Months} = 108 \text{ years}$).

Example B: The US president is elected for a period of 4 years. This becomes the Purna Ayus of the Presidency and his ability to sustain during the 4 years will be seen from the Shoola Dasa of the swearing-in Chart. Since the Purna Ayus (Full Life) is for 4 years = 48 Months, Each Shoola Dasa for the US Presidency is for 4 Months ($48 \text{ Months} / 12 = 4 \text{ Months}$). Each Antardasa is for 10 Days ($4 \text{ Months} / 12 = 120 \text{ Days} / 12 = 10 \text{ Days}$).

The Shoola Dasa starts from the Lagna or the 7th house whichever is stronger. Similarly for other relations. The stronger between the 3rd & 9th will start the shoola Dasa for Father, Paternal relatives & younger co-borns. The stronger between the 4th & 10th will start the shoola Dasa for Mother, Maternal relatives etc. The stronger between the 5th & 11th will start the shoola Dasa for Children, (Maharishi Jaimini adds younger sisters out here due to the pada of the third) & Elder co-borns. The stronger between the 6th & 12th will start the shoola Dasa for servants, pets etc. In this manner the Shoola Dasa for all can be determined.

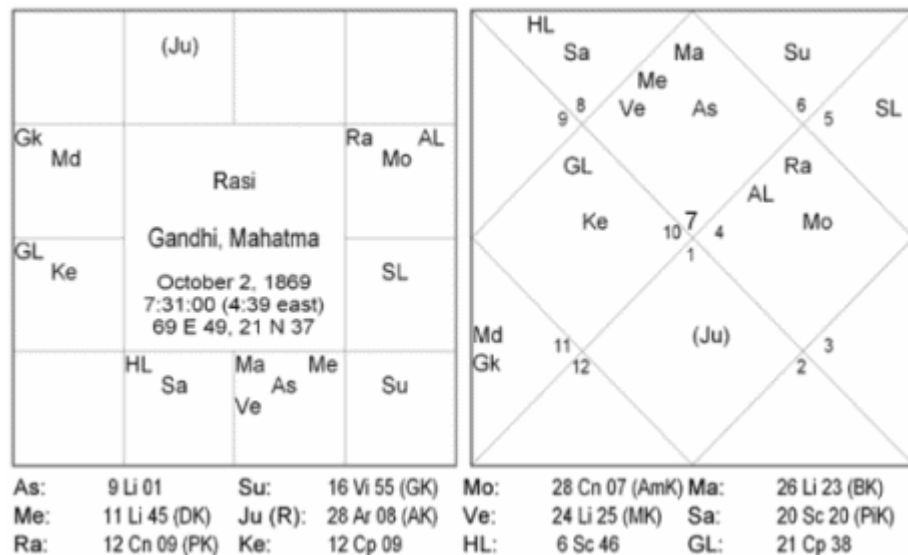
The Shoola Dasa are always regular and zodiacal. This is because Saturn is the natural Ayushkaraka (significator for longevity) and the Jaimini Maharishi teaches "Sanau UcheTyeke".

The stronger between the 2nd & 8th Lord is called the Rudra. If the weaker is more afflicted, then it becomes the Rudra. The sign occupied by the Rudra is called Shoola and its trines are called Trishula. Since Venus & Mars are the Lords of the natural 2nd (Taurus) and 8th (Scorpio) houses of the zodiac, if

they are aspected/conjoined by the Moon (Significator of the mind/health) generate Rudra Yoga.

Death is to occur in the TriShoola, Rudra Yoga or other malefic yoga. Death can also occur in the sign of the Arudha Lagna (for self and other Arudha for other relations). Death can also occur in the signs aspecting the third (place of death) from Arudha Lagna. Other details from Maharishi Jaimini's Upadesa Sutra.

Example: Mahatma Gandhi



Shoola dasa (troubles and death):

Maha Dasas [MD]:

Li: 1869-10-02 (7:31:00 am) - 1878-10-02 (2:41:40 pm)
 Sc: 1878-10-02 (2:41:40 pm) - 1887-10-02 (10:10:13 pm)
 Sg: 1887-10-02 (10:10:13 pm) - 1896-10-02 (5:32:43 am)
 Cp: 1896-10-02 (5:32:43 am) - 1905-10-03 (12:49:26 pm)
 Aq: 1905-10-03 (12:49:26 pm) - 1914-10-03 (8:11:30 pm)
 Pi: 1914-10-03 (8:11:30 pm) - 1923-10-04 (3:42:20 am)
 Ar: 1923-10-04 (3:42:20 am) - 1932-10-03 (10:55:15 am)
 Ta: 1932-10-03 (10:55:15 am) - 1941-10-03 (6:19:54 pm)
 Ge: 1941-10-03 (6:19:54 pm) - 1950-10-04 (1:41:22 am)
 Cn: 1950-10-04 (1:41:22 am) - 1959-10-04 (9:03:30 am)
 Le: 1959-10-04 (9:03:30 am) - 1968-10-03 (4:25:46 pm)
 Vi: 1968-10-03 (4:25:46 pm) - 1977-10-03 (11:44:03 pm)

Ge MD: Antardasas in this MD:

Sg: 1941-10-03 (6:19:54 pm) - 1942-07-02 (4:35:12 pm)
Cp: 1942-07-02 (4:35:12 pm) - 1943-03-31 (6:20:43 pm)
Aq: 1943-03-31 (6:20:43 pm) - 1944-01-01 (5:01:27 pm)
Pi: 1944-01-01 (5:01:27 pm) - 1944-10-03 (12:47:11 pm)
Ar: 1944-10-03 (12:47:11 pm) - 1945-07-02 (11:10:38 am)
Ta: 1945-07-02 (11:10:38 am) - 1946-03-31 (12:46:32 pm)
Ge: 1946-03-31 (12:46:32 pm) - 1947-01-01 (11:25:28 am)
Cn: 1947-01-01 (11:25:28 am) - 1947-10-04 (7:18:50 am)
Le: 1947-10-04 (7:18:50 am) - 1948-07-02 (5:33:54 am)
Vi: 1948-07-02 (5:33:54 am) - 1949-03-31 (7:04:03 am)
Li: 1949-03-31 (7:04:03 am) - 1950-01-01 (6:01:42 am)
Sc: 1950-01-01 (6:01:42 am) - 1950-10-04 (1:41:22 am)

In the chart of Mahatma Gandhi, the arudha lagna is in Cancer and the third from it is Virgo (Garden) with the Sun (light fire arm) in it. Jaimini teaches that the third from the AL is to be seen for the place of death. Virgo is aspected by Gemini and is likely to give death as it is the first dasa in the long-life compartment. The shoola dasa indicates Rudra or the lagna of the person who shall come to kill the native.

On the 30 January 1948 Mahatma Gandhi was shot to death at point blank range by Nathuram Godse. The lagna of Nathuram was Gemini!! See how the shoola dasa showed the lagna of the person who is coming to kill.

The shoola antardasa has to be of a dusthana from the dasa rasi and should have ample factors to indicate the death. leo is in the third from gemini and is also owned by the sun which is in the third from Arudha Lagna.

Medical Astrology I

Lesson prepared by Anshu Sood: Ansumalee Sood is an engineer and an ardent exponent of Vedic Astrology. He has authored a number of articles in Jyotish and is known for his expertise in estimating stock market turns. He is a regular at the Sunday classes at SJC, New Delhi (Guru: Sanjay Rath)

Medical Astrology is but one of the branches of the divine science Jyotisha, that has perhaps tremendous practical utility in our lives. The actual disease and its diagnosis requires a lot of research involving the medical and astrological experts since it encompasses a very vast and intricate area. Vedic Astrology has an extremely rich methodology that can be employed to decipher the occurrence of events, disease in the present context, as well as their timing, very accurately. In order to do so it is essential to understand and appreciate astrological genesis of disease.

Texts on ancient Indian medicine contain certain references to planetary combinations causing

specific diseases. These combinations are, however, too general to be of any great help in medical diagnosis. Nevertheless the revelation of certain principles therefrom can certainly be made use of. Similarly, astrological texts are replete with planetary combinations indicating specific ailments. These combinations are also fairly generalised and do not easily lend themselves for application to individual charts. They can be of some utility only if the essence of their underlying principles is understood. Vedic astrology is unique in another respect. It advocates remedial measures in the form of propitiation of planets in the event of an untoward planetary combination.

The term Medical Astrology at once brings to one's mind two points:

- The occurrence of disease, or the disturbance of one's ease.
- The role of Astrology as applied to disease.

Health as defined by the World Health Organisation is a state of complete physical, mental and social well being and not merely an absence of illness. In the present times of awareness perhaps the inclusion of spiritual well being into the list is warranted to be a part of the definition of health. As per the ancient classic of ancient Indian system of medicine, Charaka Samhita, the mind and the body are the abodes of disease. For our purpose this definition will suffice and therefore our consideration of disease would include physical and mental disease only.

There is a lot of ancient literature available separately on astrology and medicine. However on medical astrology the literature is indeed scanty. The present day medical astrology remains deficient in many ways. The primary underlying cause remains that the astrologers are generally not trained in medicine and the best of them do not have enough understanding of the functioning of the human body. On the other side it is rare to spot the combination of a medical person being an astrologer too. Till recently members of the medical fraternity had not shown much inclination towards astrology, though there is a definite perceptive and refreshing change of late. In order that there is sound research in medical astrology it is indeed essential that medical men/women take up the study of astrology in right earnest. The handling of this vital area by non-medical persons may not lead to the desired outcome.

Yet another impediment for the modern day medical man, particularly qualified in the modern allopathic system of medicine, is the variance in the understanding of disease according to allopathy vis-a-vis the classical Indian system known as the Ayurveda. The classical texts use only the standard Ayurvedic terminology those do not lend themselves to translation into the modern allopathic system. Therefore the task of undertaking appropriate research in medical astrology may prove a non-starter unless the scope of medicine is broadened to include Ayurveda and Homeopathy also. In fact good progress has been made using astrology and homeopathy in Germany and Switzerland. Any tall claims made by non-medical astrologers in this connection would leave the divine science of astrology vulnerable to ridicule.

A medical astrologer may consider the following factors while studying a chart with respect to disease:

1. Timing of disease.

2. Diagnosis.
3. Severity.
4. Treatment and remedy.

The above factors are equally important to the medical astrologer as well as to the doctor and the patient. Each may be briefly discussed, and the role of the astrologer versus that of the medical man outlined as follows:

Timing (Onset) of disease

This is the strong area of an astrologer. A sound astrologer, on examining a horoscope, should be able to indicate the time when a person is liable to fall ill. This may help in taking some preventive steps, especially the astrological remedial measures, to forestall the malady. For a medical man, it is not possible to predict a future illness. There are certain diseases that run in families and may be expected to occur in some of the blood relations of the native. On whom amongst the relatives the suffering may befall and when cannot be predicted with any degree of accuracy on the basis of the existing medical knowledge.

Diagnosis (or the nature) of disease

This is a weak area for the astrologer. To be sound in this will require a lot of research by medical men proficient in astrology. Diagnosis of a disease is the strongest area of the medical man, with all the sophisticated investigations at his disposal to help him in this regard.

Severity (and Outcome) of disease

A patient or a consultor is, naturally, concerned about the severity of an ailment and its outcome. Generally, a medical practitioner of today, with his sound knowledge, will be able to accurately decipher the possible course that an ailment may take in a given patient. An astute astrologer, too, should be able to indicate the severity and the outcome of an illness with a fair amount of accuracy, sometimes perhaps better than the medical practitioner.

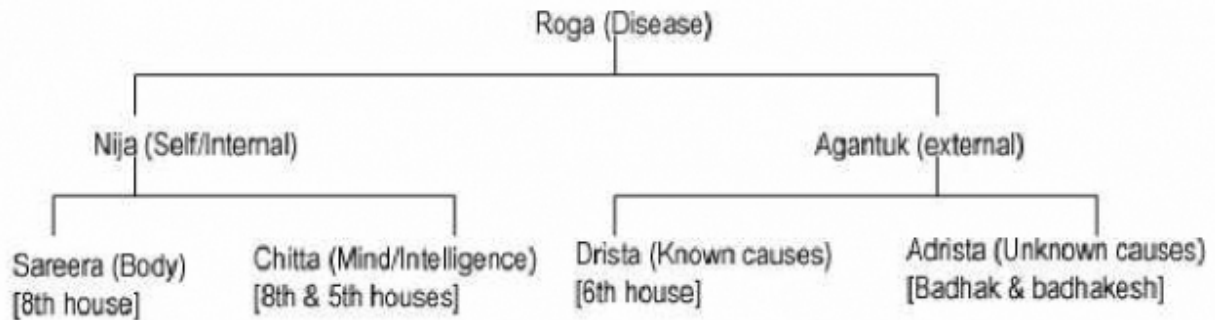
Treatment

There is no doubt that medical remedies of today are far superior to and more reliable than any astrological remedies. Astrology can, however, help in two ways. Firstly, when adverse planetary influences indicate the occurrence of an ailment at a future date, and medical science understandably has no clue about it, resorting to propitiation of planets as a remedial astrological measure may be undertaken. Secondly, astrology can sometimes indicate whether or not surgical intervention is going to help, and when. In addition it is also possible that a sound astrologer may be able to point to a diseased organ or region when the medical man is finding it difficult to locate the site of illness; without doubt this happens frequently.

It is but obvious that the area clearly offers many challenging opportunities for research. Following this it is earnestly hoped that medical astrology someday, perhaps sooner rather than later, would be of great help to the medical profession and therefore to the populace at large.

Further delving into the area of medicine is precluded from the scope of the present paper. I would however very much like to present a brief glimpse into the astrological side.

Disease Classification



Astrologically, disease may be classified into the following two categories: -

1. Nija or due to self.
2. Agantuka or acquired. Would include inherited.

Nija (Self)

This type of disease can again be classified into two broad areas. First the physical type, namely relating to the physical body or the shareera. The eighth house and the eighth lord of the natal horoscope govern these. Second are the diseases effecting the mind or the chitta. These fall under the purview of the fifth house and lord, Moon and the eighth house and lord of the natal chart.

Agantuka (Acquired)

type of disease can also be categorised further into two broad areas. First the drishta, or that which is visible and due to known causes. The sixth house and lord and the shadripu are responsible here. Next is the adrishta, or the invisible and ostensibly caused due to unknown reasons. Problems related to evil spirits and like would also fall here. The badhak house and lord take charge here.

Systems of the Body

The main systems in the human body are governed by the planets as under:

No.	PLANET	SYSTEM
1.	Sun	Skeletal (Bone)
2.	Moon	Circulation
3.	Mars	Muscular
4.	Mercury	Nervous system (& Skin)
5.	Jupiter	Digestive
6.	Venus	Reproductive

7. Saturn Excretory

Problems in any particular system in the human body are likely to be caused by the planet inimical to the ruler of that system. The effect of Saturn, for instance, is virtually non-existent at birth and progressively goes on increasing with age. As a result any bone injury in early years tends to heal immediately while a similar injury in old age may prove stubborn and not heal at all sometimes. Jupiter is the naisargika karaka for growth. Cancer is unchecked growth of toxic cells in the human body. It is indicative of Jupiter having become malefic and having withdrawn its benign protection. Let there be no ambiguity, problems/disease are caused as a result of the atma having become agitated and desiring to leave the body. Further detailing of disease, its causes and remedies may form the subject matter of an entire book and is therefore beyond the scope of the present paper. Readers desirous of more expansive study on the subject are referred to the Medical Astrology books by Dr.K.S. Charak.

According to Ayurveda, the ancient Indian system of medicine, there are three basic humours that need to be in balance for the maintenance of health. Any imbalance in these three humours leads to bodily illness. The technical terms for the three are Vaata, Pitta and Kapha. The closest but inadequate translation would be wind, bile and phlegm respectively. Accordingly the Vaata element produces 'windy' complaints, neurological disorders, joint pains etc. The Pitta is concerned with 'heat', inflammations, fever, liver and gall bladder problems etc. The Kapha element concerns with most of respiratory ailments, colds, asthma etc.

Any mental level disease caused due to any one of the three humours can be cured with relative ease. On the other hand such a mental disease resulting out of a combination of two or more of the three humours cannot be addressed that easily and is known as sannipatta.

Koluka (Special Shastamsa)

Koluka is a very important subdivision of the rashi. Each rashi comprises six kolukas of 50 each. Kolukas are associated with the drekkana, i.e each drekkana has two kolukas. The effect of the planets causing disease is relative to the drekkana/koluka they are posited in. Planets in the first drekkana effect the upper part of the body, mainly above the neck, while those in the second drekkana effect the middle part of the body also known as the trunk and lastly the ones in the third drekkana effect the lower parts of the body. The key here is that planet in the first koluka in any drekkana effect the interior working of the concerned body part while a planet posited in the second koluka of any drekkana effects the corresponding external organ. A typical example would be a planet in the first koluka of the first drekkana will have an effect on the brain internally while the same planet posited in the second koluka of the first drekkana will manifest its effect externally, maybe on the skin of the skull or the hair etc.

Examples

Chart A: Female born on 8 March 1921, 3 PM, New Delhi, India

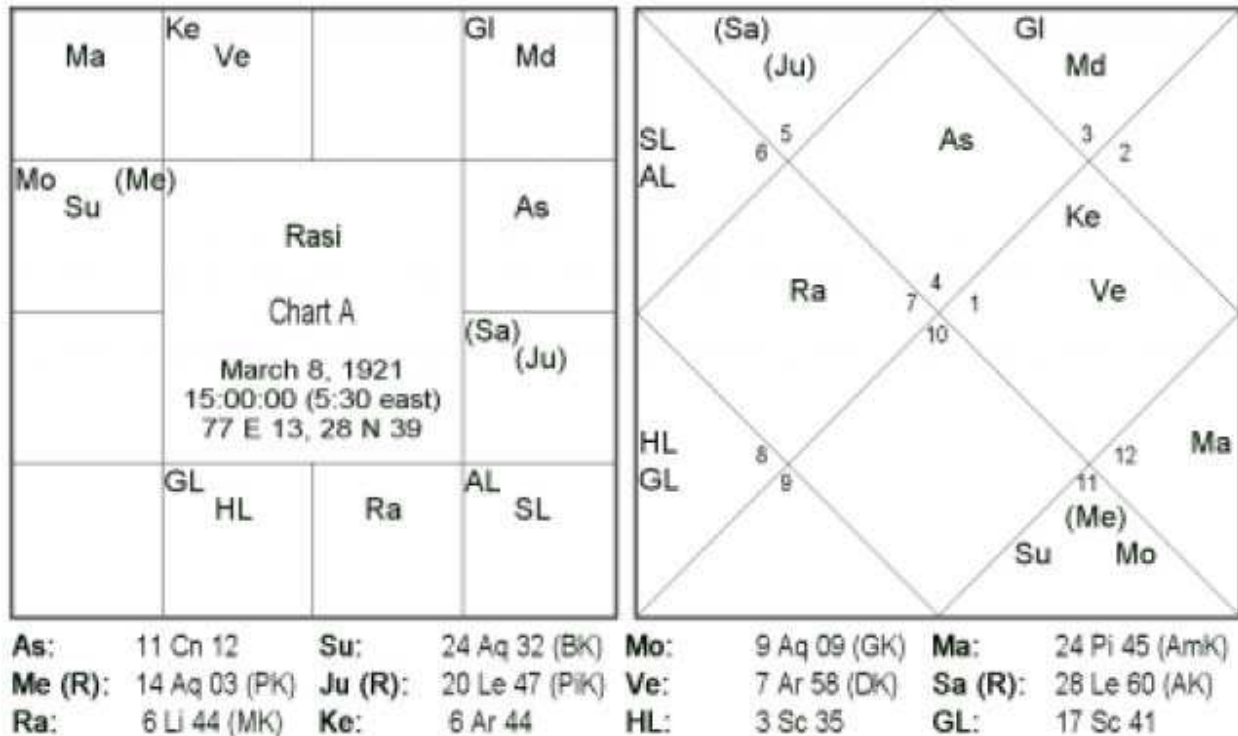
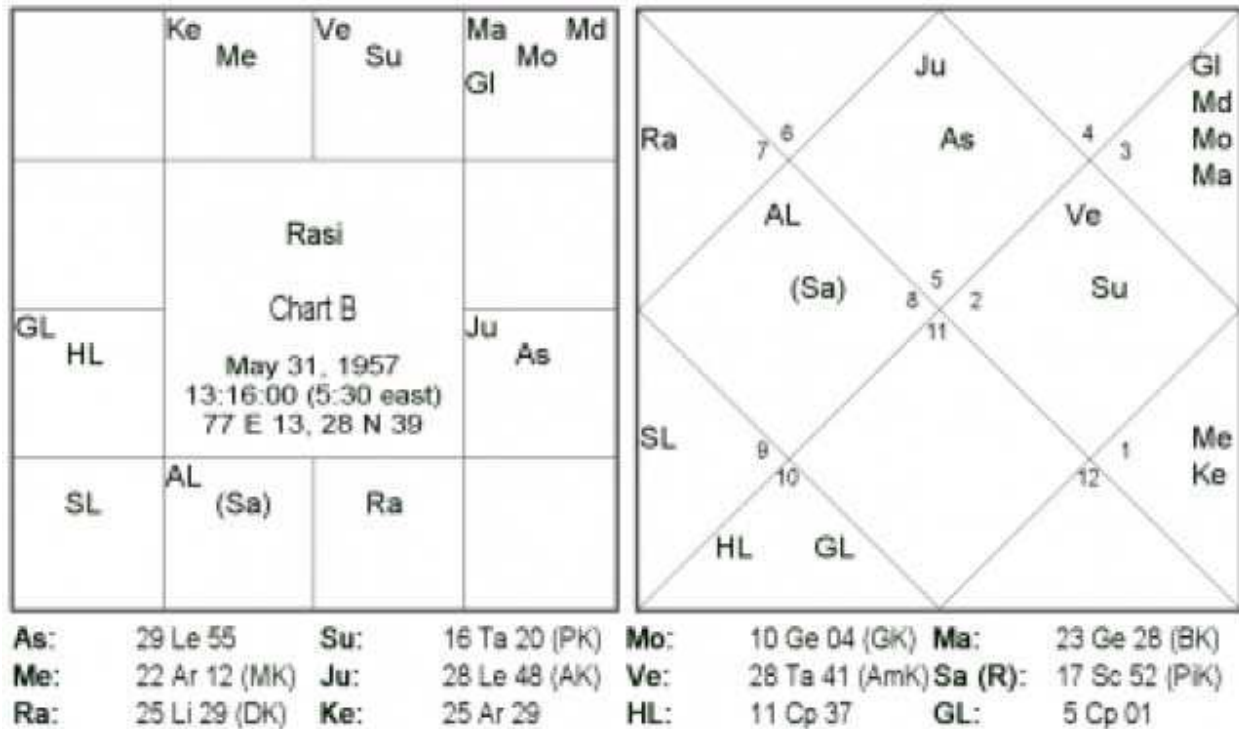


Chart A (Cancer ascendant) belongs to a lady having a clear cancellation of balarishta, note day birth and waning Moon. Further take note of the 3 retrograde planets namely Jupiter, Saturn and Mercury holding out an adverse for health. Jupiter and Saturn are the 6th and 8th lords respectively, afflicting the ascendant lord Moon, Sun and Mercury. Amongst others Moon signifies anemia and Sun signifies stomach ailments.

An extremely serious illness developed during Vimshottari mahadasha of Saturn and antardasha of Jupiter. The illness started in the pratyantar of Jupiter and peaked in the pratyantar of Saturn and gradually disappeared in the pratyantar of Mercury. The stomach ceased manufacturing vitamin B12 during this period, resulting in an extremely severe anemia, with a dangerously low count of red blood cells. Due to below-par medical treatment, the nature of the illness was not detected/treated in a timely fashion, resulting in extreme weakness and inability to eat and continuous vomiting, forcing this lady to keep to her bed for months. The lady also suffers from chronic sleep disorders. Note that Jupiter is the 9th Lord ruling sleep.

Chart B - Female born on 31st May 1957; 1: 16' PM, New Delhi.



Venus signifies amongst others endocrine and hormonal disorders, reproductive organs etc. Note also the Taurus-Scorpio axis, representing the same theme. Ketu and Mars indicate surgical intervention. Venus also stands for part of the pancreas; Mercury signifies the throat while Ketu can bring viral/infective diseases and poisoning.

The lady has suffered from a hyperactive thyroid on an on going basis. During the Vimshottari dasha of Saturn Mercury Venus she was hospitalized for a 2-week period for treatment of a pancreatic infection. The apparent cause was toxic food intake leading to bacterial infection; while in the hospital, she was, on the spur of the moment, also subjected to a radio-active iodine treatment to remove part of the thyroid on a permanent basis, a form of surgical intervention.

Later during the Vimshottari dasha of Saturn, Rahu antar, Mercury pratyantar, she was operated upon for an ablation of the endometrium [lining] of the uterus was determined to be too thick. Note that at the time of the surgery, the Narayan dasha running was that of Taurus main period having A7 (Darapada), Venus and Sun in it, aspected by Capricorn having A8 (Mrityupada), opposite Saturn and in kendra to Jupiter. The sub-period was that of Capricorn having A8 in it, being aspected by Saturn, Venus, Sun and Jupiter.

The concept of Argala

INTRODUCTION

Here is a small writeup on Argala to ignite your curiosity more and give some guideline on working with Argala. Study this and try out the argala and its obstruction in your

seconds house. It is written in jyotisha shastras that signs/ planets placed in the 2nd, 4th and 11th from a house/ karaka have argala to it. Whereas planets placed in the 12th shall oppose the argala of 2nd, 3rd will oppose 11th and 10th shall oppose the argala of 4th. The secondary argala is caused by signs/ planets in 5th and 8th from a house/ karaka and planets/ signs in 9th and 6th from it shall oppose it. Lets see what is the practical use of the concept of argala.

THE CONCEPT

We know that none of the activities in this world happen in isolation. There are many factors which each activity in our life. Argala is a JyotishTool to analyse how the argala influence our activities. To understand thislets take an example:

Lets find out what are the factors which influence our worklife or karmakshetra indicated by the 10th house. They are:

1. Our Attitudes and Personlity
2. Intelligence
3. Drive and Vitality
4. Health
5. Job-Satisfaction
6. Income from the Job
7. Friends circle
8. Stress and Tension
9. How much tiring the job is?

Now we can broadly classify these indications into the following houses:

Lagna:

1. Our Attitudes and Personlity
2. Intelligence
3. Drive and Vitality
4. Health
5. Job-Satisfaction

11th house

6. Income from the Job
7. Friends Circle

8th house

8. Stress and Tension
9. How much tiring the job is?

Now we see that the common link between these three houses are that, they have argala on the 10th house or work. Now the planets placed in these houses shall positively or negetively affect the work. Like if Rahu is placed in the Lagna, the person shall have no job satisfaction and prone to take wrong decisions at job as Rahu is an enemy to the Karaka for Intelligence and wisdom, Jupiter.

Now let's see how to analyse the argala of a planet on a given house. We shall take a step by step approach to look at that:

1. Find the Karaka of the House under focus.

For the present case, this happens to be 10th and the karakas are:

- a. Sun- Recognition at workplace
- b. Mercury - Intelligence and communication
- c. Saturn - Persistence, Patience and Hardwork
- d. Moon- Nature of Workplace

2. Find the relationship of the planet causing argala and the karaka of the house.

If the relationship is friendly then that will have positive influence on the significations ruled by the Karakas under consideration.

Here we have to look at two things:

- a. The influence due to the natural nature of the planet
- b. The influence based on the house (11th, Lagna, 8th) causing the argala on the concerned house (10th)

Let's take an example, where Jupiter is causing Argala from the 11th. This shows that, the native shall get due recognition at the workplace as Jupiter is a friend of Sun (point a). Because of the Subhargala, there will be some good friends who shall help the native at his workplace (point b) and he will get pretty decent income commensurating his work (Point b).

3. Find the Karaka of the House, where the Argala causing planet is placed. The extent to which the Argala causing planet shall promote or diminish the result of the house under consideration is based on how much support it is getting from the Karaka of the house it is placed.

We know that the karaka for gain is Jupiter for the 11th house. If Jupiter is placed in the 11th, then the person's income is supported.

4. Find the Lord of the house, where the Argala causing planet is placed. Along with the Karaka, the dispositor of the Argala causing planet can support or oppose it based on its relationship with the karakas of the house under consideration and also the argala causing planet.

5. Virodhargala:

Virodha means opposition. Here we shall see the strength of opposition on existing argala. More planets or stronger planets in the virodhargala causing house show one of the following situation.

(a) Virodha is stronger, if the virodhargala planet is favourable, whereas the argala is unfavourable
or

(b) Virodha is unfavourable whereas the argala is favourable to the karaka of the house under consideration.

Principles of Divisional Charts

Primary Divisions

We must not forget that it was the Hindus who discovered what is known as the precession of the Equinoxes, and in their calculation such an occurrence takes place every 25,827 years. Our modern science, after labors of hundreds of years has simply proved them to be correct....

Count Viscount Cheiro

1.1 Time and Space

Time and space are like endless rings without a beginning and without an end. The definition of the beginning of a linear time scale or the starting point of the Universe has been the vexed question of many a thinker and this thought leads the mind to a definition of God as being imperceptible. The great Vedic thinkers personified God as Kalapurusha[1] and harmonized these two concepts of time and space into the four-dimensional model of Bhachakra (geocentric zodiac). Normally the Bhachakra is represented as a two dimensional figure for easy reading on paper, but the other dimensions of a dynamic linear time and the vertical declination of the planets were also examined and noted. Thus, the first and foremost point to bear in mind is that every division of the zodiac has a similar or matching division of time. As we study each of the divisions, we will also examine the time measure represented by it and will get additional clues to interpret results and delineate the effect of time on the division.

1.2 Rasi & Nakshatra

The division of the zodiac into twelve signs and twenty seven (or twenty eight Nakshatra) is the primary division in the paradigm of Vedic Astrology. Every now and then a new planet is seen and the doubts arise in the minds of the learned on the continued validity of the twelve sign zodiac. To clear these doubts, it is necessary to understand the basis of this primary division called Rasi. The zodiac of 12 signs and 27 constellations was prepared by carefully observing the movement of the Sun and Moon in the geocentric model of the universe.

1.2.1 Rasi – twelve Sun signs.

The relative motion between the Sun & Moon shows that the Synodical Month (new moon to new moon or full moon to full moon) is 29D 12H 44M 3S = 29.53059D. Rounding off to the next higher integer we get 30 days during which, the average solar motion is 30 Degrees. Finally, dividing the Bhachakra of 360 degrees by 30, we get 12 signs, or the 12 sun signs as the Sun[2] gets over-lordship of all signs being their pater. The twelve signs are Mesha (Aries), Vrisabha

(Taurus), Mithun (Gemini), Karkata (Cancer), Simha (Leo), Kanya (Virgo), Tula (Libra), Vrischika (Scorpio), Dhanus (Sagittarius), Makara (Capricorn), Kumbha (Aquarius) and Meena (Pisces).

Figure 4 : The Sun sign Zodiac

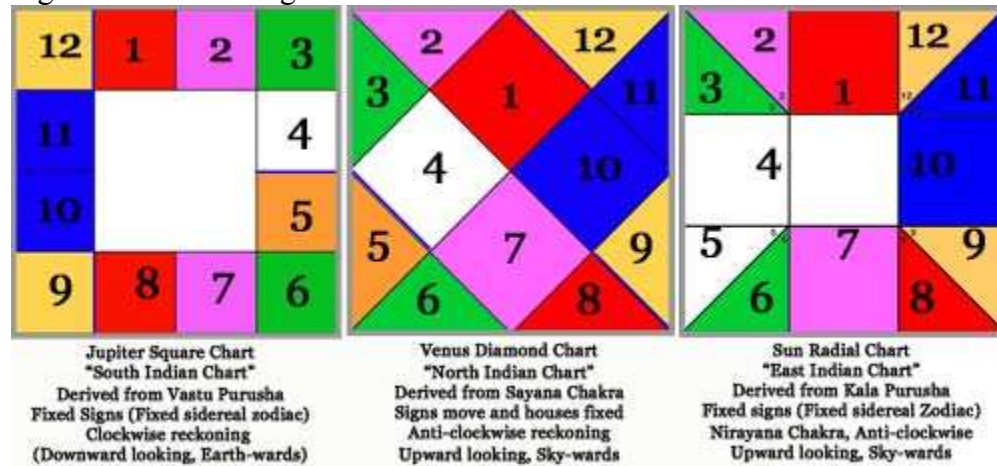
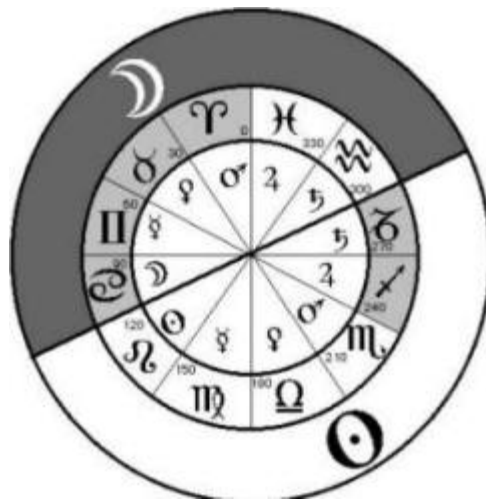


Figure 5 : Hora (Aho-Ratra)



1.2.2 Hora (based on ecliptic)

This method of division of the Zodiac into two halves is based on the distance of the sun from the earth. This divides the zodiac along an imaginary line passing through the zero degrees of Leo and Zero degrees of Aquarius into two halves. Half or Hora is derived from the word Aho-Ratra[3] indicating the two-fold divisions of the day into equal halves of light and darkness. Thus, this division of the zodiac was into the two parts called Solar and Lunar halves[4] or Surya Hora and Chandra Hora respectively. The solar half or Surya Hora included the six signs in the zodiacal order from Leo to Capricorn and the lunar half or Chandra Hora included the six signs

from Cancer to Aquarius in the reverse order. This division has nothing to do with Ayana. The Sun and Moon own adjoining signs (i.e. Leo & Cancer respectively) in their Hora's while the five other planets in the order of Mercury, Venus, Mars, Jupiter and Saturn (based on their geographical distances from the Sun i.e. Mercury is closest and Saturn is the most distant) shall own the signs in their proximity to Leo (and Cancer) reckoned in the zodiacal (or reverse) order[5] (Figure -2)

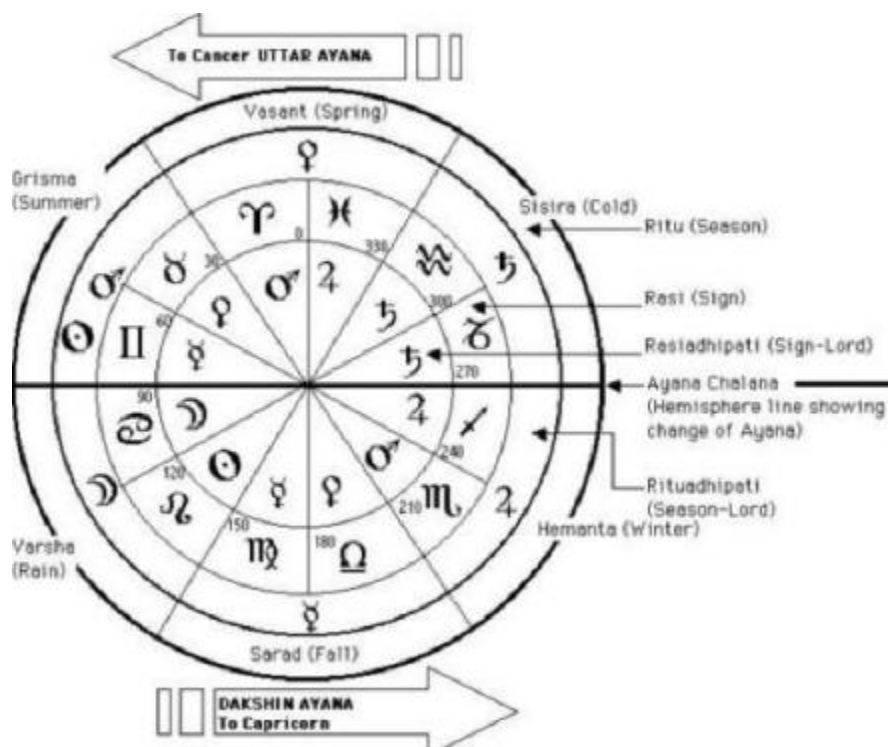
1.2.3 Hora - (based on solstice)

The Rishi's also observed the two solstices' where the length of the day (i.e. daylight duration) was the longest and shortest respectively called the summer and winter solstice[6]. The Summer solstice is the longest day and marked the end of the hot summer season and beginning of the rainy season. So also the winter solstice marked the end of the long nights. Thus, the zodiac was

divided into two halves along an imaginary line passing through the Zero Degrees of Cancer and Zero Degrees of Capricorn, which showed the position of the Sun at these two extreme points of longest day and longest night. This formed the two Ayana or halves of the zodiac comprising three seasons each. The specific terms used are Uttar-Ayana or Northern Goal and Dakshin-Ayana or Southern- Goal and refers to the 'goal' of the Sun as it seeks to reach the northernmost point of the zodiac (i.e. Zero degrees of Cancer) or southern-most point (i.e. zero degrees of Capricorn). This can also refer to the goal of seeking the northernmost latitude[7], which coincides with summer solstice, or the southernmost latitude[8], which coincides with winter solstice.

Figure 6 : Ayana

1.2.4 Kendra (Quadrant)



The beginning of the zodiac was fixed based on the position of the sun on equinoxes i.e. when the days and nights are equally long and this was at the zero degree of Aries and Libra. In this manner, the four crucial points of the zodiac were determined as zero degrees of Aries, Cancer, Libra and Capricorn. The Rishi's realized that there were actually two zodiac's – one where the solar system could be considered as an independent system in itself and another in which the solar systems

movement around another ellipse center called VISHNU-NABHI is also accounted for. These two zodiac systems are called Sayana (Tropical) and Nirayana (Sidereal) Bhachakra. The primary difference between the two being the motion of the solar system in the universe which is measured by the period of precession of the equinoxes - 25,800 years and when calculated from the point when the same is zero (i.e. sidereal and tropical zodiac coincide) is called Ayanamsa [9]. Now, the difference between the starting points of the two zodiac's at any point of time is called Ayanamsa. In the concept of the Hindu calendar[10] we realize that Varahamihira's advocacy of using the Suklanta Masa had a lot to do with the nomenclature of the Months on the basis of the normal Nakshatra position of the Full Moon and this determined the start of each lunar month (and not the Amanta Masa system as is in vogue in most of India today). In any case

the star 'Chitra' was observed as the point of fixation and 'Chitra Paksha' referring to the opposite point from 'Chitra [11]' represents the beginning of the zodiac.

The basic point is that the zodiac was divided into four parts of ninety degrees each by the four points representing the beginning of Aries, Cancer, Libra and Capricorn and that these four points defined the four goals of human existence as (a) Dharma – righteousness and adherence to natural and societal principles (b) Moksha – Spirituality and emancipation from the cycle of rebirth, (c) Kaama – existence of desires and their fulfillment or denial as the cause of rebirth and (d) Artha – wealth. The four parts, on the other hand, divided the life into four ashrams, which form the foundation of Hinduism. This is also the concept in 'Chatuspada [12] Dharma'.

The Sankhya Shastra teaches extensively about the Pancha Tatwa or the five forms of existence of all bodies. These forms of existence are (1) Prithvi (Solid state), (2) Jala (Liquid state), (3) Vayu (Gaseous state), (4) Agni (Energy state) and (5) Akash (ethereal or vacuum state). Vacuum permeates the entire universe and hence, the Akash Tatwa is present throughout the Bhachakra. The other four Tatwa were found to be in a predominant form in Aries (Agni), Cancer (Jala), Libra (Vayu) and Capricorn (Prithvi).

1.2.5 Trikona (Trine)

In a similar manner, the Trikona (trine) should also be understood as being the division of time into three aspects of past, present and future. Using (a) Manu Smriti statement that 'a day in the life of the Gods is a year in human life' we arrive at the basic equation of 1 Deg (=day motion of Sun) representing 1 year in Human life, and (b) Parasara's statement that the Param Ayus for human beings is 120 years, we arrive at the angle of 120 Degree representing the present life, next 120 deg representing the future and 120 degree representing the past. The span of 120 degrees of the zodiac covers 9 Nakshatra and thus, a group of nine Nakshatra before Janma (birth) Nakshatra represents the past, the group of nine from Janma represents the present while the remaining group of 9 represents the future.

This three-fold division is very fundamental to Vedic Astrology and we have the three types of Chara (Movable), Sthira (Fixed) and Dwisbhava (Dual) signs. Since the three types are based on the original longevity equation of Parasara (120 Deg = Full life), this is used in the most basic methods to estimate longevity.

1.2.6 Ritu – The Six seasons.

The change of seasons formed the primary basis for the Hindu calendar where the year was divided into six seasons called Ritu. Rains were considered the blessings of the Gods and the rainy season was considered as that during which life came to this earth. This formed the principle behind determining the life giving portion of the zodiac as well as the concept of the coming down of the individual soul from the heavens above with the raindrops [13]. The distribution of the seasons in each Ayana, their extent in the zodiac and ruling planets are given in Table-1. Furthermore, the Ritu should be understood only from the solar months [14] (i.e. Sun's transit) and not the lunar months. Since the Sun was accepted as the cause of all seasons, it was natural to give the over lordship of the seasons to him.

Table 1 – Division of the seasons

Ayana	Season		Lord of Season	Sun signs covered	Lord
Winter	Varsha	Rain	Moon	Cancer	Moon
				Leo	Sun
	Sarad	Fall	Mercury	Virgo	Mercury
				Libra	Venus
	Hemanta	Winter	Jupiter	Scorpio	Mars
				Sagittarius	Jupiter
Summer	Sisira	Cold	Saturn	Capricorn	Saturn
				Aquarius	Saturn
	Vasant	Spring	Venus	Pisces	Jupiter
				Aries	Mars
	Grisma	Summer	Mars & Sun	Taurus	Venus
				Gemini	Mercury

1.2.7 Nakshatra – (Lunar Mansions)

Having divided the zodiac into 12 signs based on the Sun's movement, it was necessary to also divide this into parts to study the effects of the movement of the Moon. Considered independently, the Moon takes 27D 7H 43M 11.5S to go around the earth. This is called the Sidereal month. Taking the integer 27 we get the 27 Nakshatra or Lunar Mansion (each 130 20' of arc). Each Nakshatra was identified with a star, (or star cluster) and derived its name from it. The 7-¾ hour shortfall in a sidereal lunar transit was made up by a short-span intercalary (hypothetical) Nakshatra called Abhijit. The span of Abhijit is determined proportionally as $(7h\ 43m\ 11.5s / 24\ hrs) \times 130\ 20' = 40\ 17'\ 20''$. This span is from 2760 40' to 2800 57' 20" overlapping the 21st Nakshatra (Uttarasadha). This becomes the 28th Nakshatra, which is used in some Chakra like the Kala Chakra and the Sarvatobhadra Chakra etc.

Table 2 : Nakshatra – Lunar Mansion

Number	Nakshatra	Deity	Planetary Lordship (Vimsottari)	Pada 3 ⁰ 20' each	Extent in Rasi	Rasi
1.	Aswini	Aswini Kumar	Ketu	4	13 ⁰ 20'	Aries (Mesh)
2.	Bharani	Yama	Venus	4	16 ⁰ 40'	
3.	Krittika	Agni	Sun	1 3	30 ⁰ 10 ⁰	
4.	Rohini	Brahma	Moon	4	23 ⁰ 20'	Taurus (Vrisabha)
5.	Mrigasira	Chandra	Mars	2 2	30 ⁰ 6 ⁰ 40'	
6.	Ardra	Rudra	Rahu	4	20 ⁰	Gemini (Mithun)
7.	Punarvasu	Aditi	Jupiter	3	30 ⁰	

				1	3 ⁰ 20'	Cancer (Karkata)
8.	Pusya	Brihaspati [15]	Saturn	4	16 ⁰ 40'	
9.	Aslesha	Sarpadeva[16]	Mercury	4	30 ⁰	
10.	Makha	Pitri[17]	Ketu	4	13 ⁰ 20'	Leo (Simha)
11.	Poorva Phalguni	Bhaga	Venus	4	16 ⁰ 40'	
12.	Uttar Phalguni	Aryama	Sun	1	30 ⁰	
				3	10 ⁰	Virgo (Kanya)
13.	Hasta	Savitur[18]	Moon	4	23 ⁰ 20'	
14.	Chitra	Tvashta	Mars	2	30 ⁰	
				2	6 ⁰ 40'	Libra (Tula)
15.	Swati	Vayu	Rahu	4	20 ⁰	
16.	Visakha	Mitra	Jupiter	3	30 ⁰	
				1	3 ⁰ 20'	Scorpio (Vrischika)
17.	Anuradha		Saturn	4	16 ⁰ 40'	
18.	Jyestha	Indra	Mercury	4	30 ⁰	
19.	Moola	Nirriti	Ketu	4	13 ⁰ 20'	Sagittarius (Dhanus)
20.	Poorva Ashada	Jala[19]	Venus	4	16 ⁰ 40'	
21.	Uttar Ashada	Viswadeva	Sun	1	30 ⁰	
				3	10 ⁰	Capricorn (Makara)
22.	Sravana	Vishnu	Moon	4	23 ⁰ 20'	
23.	Dhanista	Asta Vasava[20]	Mars	2	30 ⁰	
				2	6 ⁰ 40'	Aquarius (Kumbha)
24.	Satabhisaj	Varuna	Rahu	4	20 ⁰	
25.	Poorva bhadrapada	Ajaikapad	Jupiter	3	30 ⁰	
				1	3 ⁰ 20'	Pisces (Meena)
26.	Uttara bhadrapada	Ahimbudhanya	Saturn	4	16 ⁰ 40'	
27.	Revati	Pooshan	Mercury	4	30 ⁰	

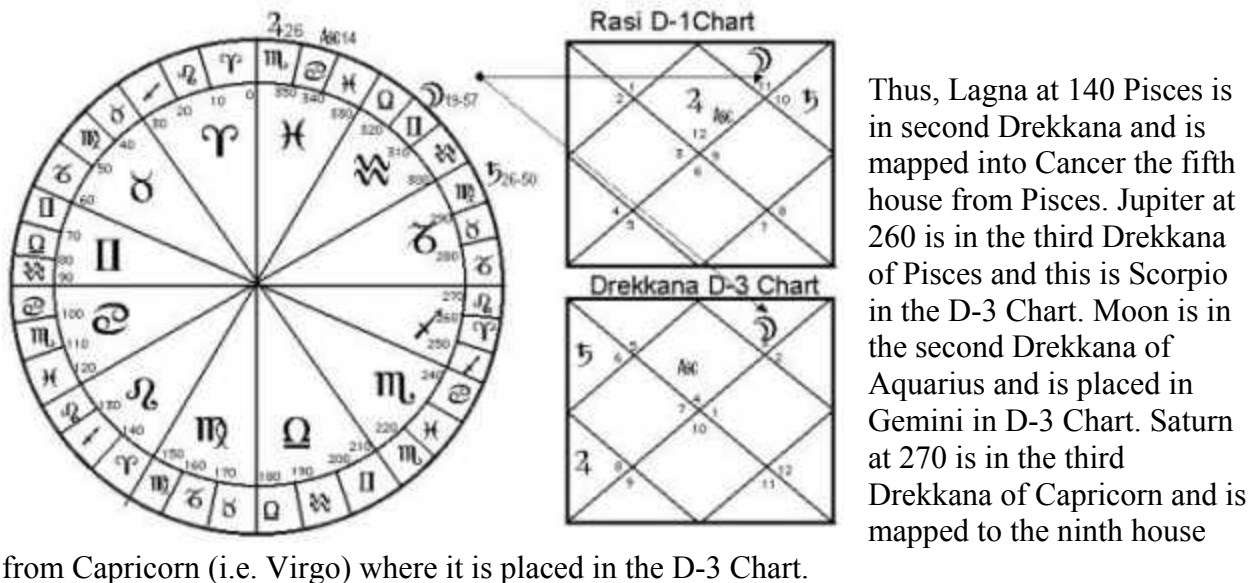
1.3 Divisions of a sign

Division refers to an orderly division of the 30 degrees of a sign into parts called Amsa. The charts constructed on the basis of the ownership of these divisions[21] are called Divisional Charts or simply D-Charts. The sign is divided into 'N' number of parts where 'N' refers to the Varga number. Each part is called an Amsa and maps into a specific sign of the D-N Chart. If any planet or Lagna is placed within an Amsa, then it is also in the mapped sign of the D-Chart.

To understand this, let us consider the chart of a person born on the 7th of August 1963. Some of the planetary positions are Lagna 140 Pisces, Jupiter 26⁰ 07' Pisces, Moon 19⁰57' Aquarius and Saturn 26⁰50' Capricorn. The Rasi (D-1 Chart) will have Jupiter and Ascendant in the first house in Pisces, Moon in the 12th house in Aquarius and Saturn in the 11th house in Capricorn. Let us

attempt to determine the Drekkana divisions and D-3 chart. Here 'N' = 3 and each sign of 30^0 longitude is divided into three parts of 10^0 each. Each of these divisions is called an 'Amsa' and more specifically a Drekkana or 'Trine division'. The three Drekkana of all signs would be in the longitude range (1) $0-10^0$, (2) 10^0-20^0 and (3) 20^0-30^0 . The first Drekkana of a sign is mapped to itself, the second is mapped to the sign in the fifth from it and the third is mapped to the sign in the ninth from it.

Figure 7 : D-Chart construction



1.3.1 Nomenclature

The divisions of the zodiac and the divisional charts constructed on the basis of ownership of these divisions are named on various criteria. These include:

1. The division number: This is the number by which the sign is divided into parts. For example 'Saptamsa' composed from Sapta meaning seven and amsa meaning portion. Thus, this is the one-seventh division of a sign.
2. Other reference numbers: For example, it is well known that there are 27 Nakshatra. Hence the name Nakshetramsa coined from Nakshatra and Amsa (portion) refers to the one - twenty seventh ($1/27$) division or the divisional chart prepared from this division occupied by the Lagna and nine planets.
3. Usage and focus: Every divisional chart (or division) has a specific use and a clearly defined focus on a specific area of activity. For example, Siddhamsa is coined from Siddha referring to that body of knowledge which a person learns and achieves perfection in and Amsa means portion. So, Siddhamsa refers to the division/divisional chart where we study the learning process. This is the 24th division (D-24 Chart). This is also called the Bhamsa from the word 'Bha' (as in Bha-chakra which is the primary representation of the zodiac as composed of 27 Nakshatra).

4. Multiple names: Divisions (D-charts) can have multiple names from either of the three aforementioned methods. For example the 16th division is called Shodasamsa [Shodas (sixteen) Amsa (portion)]. This is also called Kalamsa based on the 16 Kala's in a 24-hour day.
5. Rao's Method: The nomenclature introduced by Dr.K.N.Rao refers to each divisional chart directly by its division number. For example, the Siddhamsa is simply called the D-24 Chart or just D-24 when the division in the Rasi chart is being referred to.

Table 3 : Nomenclature

Division	Primary Name	Other names
D-1 Chart	Rasi	Bhagana, Bha chakra
D-2 Chart	Hora	
D-3 Chart	Drekkana	
D-4 Chart	Chaturthamsa	Tureeyamsa
D-5 Chart	Panchamamsa	
D-6 Chart	Shastamsa	Kauluka
D-7 Chart	Saptamsa	
D-8 Chart	Astamsa	
D-9 Chart	Navamsa	Dharmamsa
D-10 Chart	Dasamsa	Swargamsa
D-11 Chart	Rudramsamsa	Labhamsa
D-12 Chart	Dwadasamsa	Suryamsa
D-13 to D-15 Charts Not used in Vedic Astrology		
D-16 Chart	Shodasamsa	Kalamsa
D-17 to D-19 Charts		Not used in Vedic Astrology
D-20 Chart	Vimsamsa	
D-21 to D-23 Charts		Not used in Vedic Astrology
D-24 Chart	Siddhamsa	Chaturvimsamsa
D-25 to D-26 Charts		Not used in Vedic Astrology
D-27 Chart	Nakshatramsamsa	Bhamsa, Saptavimsamsa
D-28 to D-29 Charts		Not used in Vedic Astrology
D-30 Chart	Trimsamsa	
D-31 to D-39 Charts		Not used in Vedic Astrology
D-40 Chart	Khavedamsa	Swavedamsa
D-41 to D-44 Charts		Not used in Vedic Astrology
D-45 Chart	Akshavedamsa	
D-46 to D-59 Charts		Not used in Vedic Astrology
D-60 Chart	Shastyamsa	
Some higher Divisional charts		
D-72 Chart	Asta-Navamsa	
D-81 Chart	Nav-Navamsa	
D-108 Chart	Astottaramsa	Nav-Dwadasamsa, Dwadas-Navamsa, (are the two methods of chart construction),
D-144 Chart	Dwadas-Dwadasamsa	
D-150 Chart	Nadiamsa	Chandra-Kala Amsa

D-300 Chart	Ardha-Nadiamsa	
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1. Other systems: There are other totally different Varga Charts based on other criteria. Example - Astakavarga: The Varga charts constructed on the basis of the contribution of Rekha[22] and Bindu[23] by the eight factors (Lagna and seven planets from Sun to Saturn).

1.3.2 Technical terms

Like every other system, there are various technical terms used in the examination of Divisional charts. Getting accustomed to the verbiage helps in understanding and using the system.

1) Varga: Division or Divisional Chart in general usage.

1. Amsa means portion and generally refers to the division of a sign. It also refers to individual D-charts when used in conjunction with the reference to the division. Example: Navamsa – Nav (Nine) + Amsa (division) refers to the one-ninth portion of a sign and the D-9 Chart specifically.
2. Yoga means union and refers to the association of two bodies, whether mobile planets/Lagna or static signs in any of the four methods of Sambandha[24]. Any planet that brings about an association between the Lagna, Hora Lagna and Ghatika Lagna by ownership, placement or aspect is termed a Yogada.
3. Subhapati: Subha means benefic and specifically refers to the Moon, as it is the sustainer of this life. Subhapati is the dispositor of the Moon and its dignity in the various divisional charts is examined to determine the health and longevity of the native. If the Subhapati aspects or conjoins the Lagna or Atmakaraka, it is elevated to the position of a Kevala. In addition if it associates with the Hora Lagna (HL) or Ghatika Lagna (GL) it is further elevated to a Kevala Yogada and if both HL and GL are also associated with the Kevala, then it is a Kevala Mahayogada.
4. Karya Rasi is the house, which is the center of focus of the activity related to a Divisional chart. A D-chart may have many important houses like a Dasamsa where the sixth house is examined for service related matters or the seventh house is examined for business, but the focus is the tenth house and for the Dasamsa, the tenth house is the Karya Rasi. The Lord of the Karya Rasi in the Rasi Chart should be well placed in the concerned divisional chart for the activity (Karya) to prosper.
5. Karyesh is the significator of the Karya (activity) and will vary from one chart to another depending on the activity involved. For example, in the Dasamsa (profession) a person can have many Karyesh depending on the activities he is involved in. As an example let us consider President Bill Clinton. He is a politician and also a lawyer. The Karyesh for politics is the Sun (note - Moon is for Bureaucracy) and that for a legal profession is Jupiter. Depending on the placement and strength of these planets in the Dasamsa, the rise or fall or changes in career can be studied and predicted. The concept of Argala is vital to determine as to which of these Karyesh shall bloom or perish at any point of time as the dasa's change.
6. Karaka means significator and are classified into the three categories of Naisargika, Chara and Sthira karaka. Details about Karaka and other basic principles like Rasi & Graha drishti, Argala etc, can be learnt from any standard book.

1.4 Harmonics

Since the twelve sign division is the primary division, it follows that all sub-division of the sign will fall in a sequence that repeats after every twelve divisions. Thus, for example, the D-16 Chart (Shodasamsa or Kalamsa) will be the first harmonic (or second cycle) of the D-4 Chart (Chaturthamsa). This can be expressed mathematically as $16 = (12 \times 1) + (4)$; where 1 represents the first harmonic. Similarly, the D-40 (Khavedamsa) Chart is the third harmonic (or 4th cycle) of the D-4 Chart as $40 = (12 \times 3) + (4)$.

Table 4 : Divisional Charts Cycle

Level of Consciousness	Cycle/ Harmonic	Divisional Charts range
Physical	Primary	(D-1 to D-12)
Conscious	Secondary/ First harmonic	(D-13 to D-24)
Sub-Conscious	Tertiary/ Second harmonic	(D-25 to D-36)
Super- Conscious	Quaternary/ Third harmonic	(D-37 to D-48)
Supra- Conscious	Pentenary/ Fourth harmonic	(D-49 to D-60)

The first cycle of divisional charts from Rasi chart (D-1) to Dwadasamsa (D-12) rules over the physical plane and covers such matters as physical body (D-1), material wealth (D-2), brothers & sisters (D-3), immovable properties (D-4), children (D-7), authority over others (D-5), spouse (D-9), work (D-10) and parents (D-12). The second cycle or first harmonic rules over the conscious plane. Technically it covers charts D-13 to D-24, but Parasara has restricted the scope to the three primary areas of mental activity namely Shodasamsa or Kalamsa (D-16) ruling over matters of general mental happiness, luxuries, vehicles etc; Vimsamsa (D-20) wherein spiritualism, occult studies etc are examined and Chaturvimsamsa (D-24) for all kinds of learning (which is actually considered a heritage from the society). The third cycle or second harmonic rules over the sub-conscious plane covering charts D-25 to D-36. Parasara advises us to focus on two charts in this group, namely, Nakshetramsamsa (D-27) for strengths & weaknesses and Trimsamsa (D-30) for all evils. For example if the Moon is exalted and placed in a quadrant in the D-27 Chart, we can infer that the native is mentally very strong. A weak Mercury in this chart can show speaking disorders or a weak speech. The fourth cycle or third harmonic rules over the super-conscious plane covering charts D-37 to D-48. However, the good & bad accruing to the destiny of the individual due to the Matrilineal karma (seen from Khavedamsa D-40 Chart [as $40 = (12 \times 3) + 4$] and that from the Patrilineal Karma (seen from the Akshavedamsa D-45 Chart [as $45 = (12 \times 3) + 9$]) are considered important in the Shodasavarga scheme of Parasara. The fifth cycle or fourth harmonic rules the supra-conscious plane covering the charts D-49 to D-60. At this level, the heritage (equivalent of D-12) of the karma from past births is relevant and the Shastyamsa (D-60 Chart) is vital. Parasara gives the highest weightage to this chart in the Shodasavarga scheme. There are much higher planes of Consciousness and some other divisional charts like the Nava-Navamsa (D-81), Ashtorramsamsa or Navamsa-Dwadasamsa (D-108) and Dwadasamsa-Dwadasamsa (D-144) are used.

Om Tat Sat

[1] Kala- time, Purusha – God personified as Man. Hence, Kalapurusha is the personification of time as the ultimate representation of God.

[2] Hence the name Rasi where Ra refers to the Sun God.

[3] Aho means day and Ratra means night.

[4] Kalyan Verma – Saravali 3.09”

[5] Kalyan Verma – Saravali 3.10

[6] Note that the term summer and winter refers to the northern hemisphere and is actually reversed in the southern hemisphere. The Summer solstice marks the end of summer i.e. when the Sun reaches its maximum northern latitude, whereas the winter solstice marks the end of winter when the Sun reaches its maximum southern latitude.

[7] Tropic of Cancer at 23° 27' N Latitude.

[8] Tropic of Capricorn at 23° 27' S Latitude.

[9] Different average rates of precession have been given for Ayanamsa, but the fact remains that Surya Siddhanta has been very close to the truth in using 24000 years!. The average rate is 360 Degrees divided by 25,800 years = 50.232558 seconds per year. Note also that the word is composed of ‘Ayana’ + ‘Amsa’ or literally, portion of the Ayana.

[10] Refer appendix-1 for details.

[11] Here we are referring to the Yogatara of Chitra.

[12] Chatuspada literally means four feet and also refers to the sign Sagittarius which is the ninth house representing one's fortune or Bhagya. The four feet of Dharma are defined as the duty towards (a) Universe/Nation (b) Society (c) Family and (d) self in that decreasing order of importance. It is noteworthy that Parasara uses the term ‘Bhagya’ while referring to the Chaturthamsa's results.

[13] The Brhadaranyaka Upanishad explains the Karma theory with reference to the theory of Transmigration of the soul (samsara). The pious and good souls who have lived a dharmic life depart for the abode of the forefathers and other such loka. After a period of temporary bliss, they move on to emptiness via the Moon. From emptiness, they descend to the earth with the rain and enter the food that is consumed by the prospective father. From the food they become spermatozoa and are offered to the prospective mother in the altar of fire (copulation). Then the birth occurs. The Upanishad adds that the unrighteous are incarnated as birds, insects, animals or plants on the basis of the Karma of the past lives. It is generally taught that conduct and adherence to the moral code determined these changes. Thus good karma would promise an exalted future while bad karma will tend to degrade the soul in the lines of ‘as you sow so will you reap’. This doctrine of Karma (literally “action”) provides a very satisfactory explanation for the various social inequalities that exist as well as the troubles or grief that one faces as it is the result of one's own acts or misdeeds in the past. These Karma are divided into two categories

called Sanchita and Prarabdha. The results of Sanchita Karma will be exhausted in the various heavens and hells after death whereas only experiencing them can lessen the results of Prarabdha Karma. Thus, it is this Prarabdha Karma, which is the cause of rebirth.

[14] indicated by Mukunda Daivagyna in Nasta Jataka

[15] Jupiter

[16] Snakes ruled by Rahu

[17] Pitri refers to the forefathers and when the Sun is in this place, in the Krishna Paksha (called Pitri Paksha), the devout Hindu worships the manes and forefathers.

[18] Others – Vishwakarma, Aditya etc.

[19] Water personified as the protector

[20] Vasudeva

[21] The ownership of individual divisions & signs by planets has been mentioned in traditional literature:

BaaOmaacCivaccand`riva&Sauk`Mvak`ojyamaMdak-maroyyaa:. maoYaaidBaanaamaiVpa:
k`maoNa tdMSakanaamaip to Bavaoyau:.. Trans: Mars, Venus, Merc, Moon, Sun, Merc, Ven,
Mars, Jup, Saturn, Saturn & Jupiter are the lords of the 12 Rasi's reckoned from Aries. These
planets (in the said order also) lord the Amsa's (Divisions). Vyankatesh Sharma - Sarvartha
Chintamani (Sloka 1.06)

kjaBaRgaubauQaondurivaiSaiSasautisat\$Qaraya-mandSainajaIvaa:.gaRhpa
navaBaagaanaamajamaRgatulakk-TaVaSca.. Kalyan Verma (Saravali Sloka 3.11)

[22] Rekha lit. vertical line

[23] Bindu lit. Dots. Thus, Rekha and Bindu refer to marks and dots contributed by the individual planets (and Lagna).

[24] Two planets can associate by (a) conjunction (b) mutual aspect (c) exchange of signs or constellations, or (d) aspect/placement in each others signs.

Dharma - Marriage

"Dharma is the foundation of marriage" Sanjay Rath (Feb 2000)

Lecture delivered at the Brahman Sabha, Haryana, 2001.

Bhagavan Sri Krishna teaches that the first signs of the fall in Dharma is the corruption of

adharmābhībhavāt kṛṣṇa
praduṣyanti kula-striyaḥ
striṣu duṣṭāsu vārṣṇeya
jāyate varṇa-saṅkaraḥ

women: Extract from: Bhagavat Gita-As it is by Srila Prabhupada
Translation: When irreligion is prominent in the family, O Krishna, the women of the family become polluted, and from the degradation of womanhood, O descendant of Vrisni, comes unwanted progeny. (BG:1.40)

Dharma is examined in the ninth house and the one-ninth division of signs is called Navamsa. Parasara advises us to examine this divisional chart (Navamsa) for spouse as it is the fruit/gains of Dharma. Thus the 11th sign from the 9th house is the 7th house which shows gains/increase of Dharma and the 12th sign from the 9th house in the 8th house which shows loss/decrease of Dharma. Thus, marriage indicates an increase of Dharma while widowhood symbolizes a destruction of Dharma. In these tense in Hindu wedding the son-in-law is regarded as Vishnu as his coming to the family has led to an increase in Dharma.

The Sun is a significator of Dharma and hence Maharishi Jaimini teaches that the Sun can never be a malefic for Upapada (Arudha of 12th house symbolizing the Vivaha Mandapa[1]). Rahu is



the greatest enemy of the Sun and causes its eclipse. Thus Rahu symbolizes destruction of Dharma and also widowhood. Saturn is an enemy of the Sun and significator of the 8th house (ruling widowhood/break in marriage) whereas Jupiter is a friend of the Sun and saves marriages by giving children. In fact Chanakya[2] Niti[3] teaches that a person who is not desirous of having children should not marry. Venus (ruling semen) shows sexuality and physical beauty whereas Mars shows the destruction of semen /preservation and indicates Brahmacharya[4] thus Mars causes the first error (dosha) on the significator of natural procreation. Ketu is always opposite to Rahu and both Parasara and Jaimini teach that it causes marriage. In fact it indicates the bestiality in man which is controlled by worshipping Lord Shiva as Pasupati[5]. The Moon is a significator of mother hood and will surely give marriage whereas Mercury the bastard son of the Moon indicates Adharma or children etc. born outside marriage and thus, obstructs or break the purity of marriage relationship. Thus, Jaimini teaches that if Moon &

Mercury are in mutual trines in the Navamsa the character may fall and marriage vows maybe broken while if Mercury is aspected by Jupiter (the pure representative of Vishnu) then purity prevails and marriage vows will be kept.

Scorpio is the natural eighth house of the zodiac and if Mercury & Venus are in Scorpio

Navamsa then the person is of very loose morals. In this manner the various rules/dictums given in the classical literature can be understood.

Illustrations

(Some Birth details are with held for obvious reasons)

Chart1: Female born on 31st January 1951.

	Sat R Jup A7	AL		Lagna Rahu Moon Sun
	Mars UL	Chart 1 Navamsa		
	Ketu	Ven Merc		

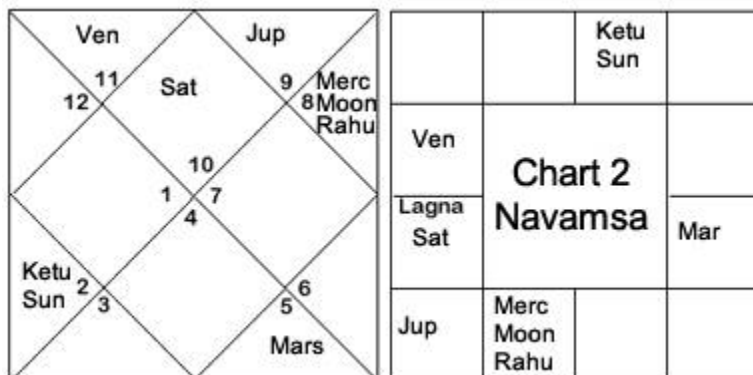
Chart 1 is the Navamsa of a Lady born in a Brahmin family. The sixth Lord Mars is in the ninth house aspected by Rahu. Rahu also eclipse the Sun and Moon in Lagna. Thus fall in Dharma is to occur. Ketu, signifying sexuality is in the seventh house as the 7th Lord Jupiter and seventh house are both afflicted by Saturn (a dire malefic signifying and ruling the 8th house). Both Venus and Mercury are in Scorpio (specific combination for Low morals). The second house from Navamsa Lagna in Cancer aspected by Mars & Venus by Rasi drishti. Thus all planets point at one thing—fall of Dharma and excessive uncontrolled sexuality. This Lady has lost all morals and has had all sorts of men in her life.

Chart 2 : Female born on 30th May 1954 at 7:40' PM at Delhi, India.

		Moon	Sun	Jup Ket Mer Ven
	UL	Chart 2 Rasi		A7
	AL			
	Rahu Mar R	Lagna	Sat R	

In Chart 2 The Lagna is subject to Papakartari Yoga between Rahu, Mars and Saturn indicating a life of some kind of bondage. The ninth Lord Moon is all placed in the sixth house showing a fall in Dharma. Venus in the 8th house is also very evil for marriage. In the Navamsa Saturn is in Capricorn Navamsa aspected by Ketu (Rasi Drishti) indicating either adultery or Tapaswi (Sanyasi) depending on whether Jupiter is strong. Jupiter is afflicted by Rahu's aspect both in Rasi and Navamsa and is placed in a Dusthana (8th & 12th) in both Rasi & Navamsa. Thus Jupiter is afflicted. In the Navamsa it is under Papakartari Yoga between Saturn & Rahu. In

female horoscopy Jupiter is the significator of husband and unless this is strong, married life will not be present or not happy.



Venus is in the second house aspected by Mars from the eighth showing ability (or talent!) for all kinds of sex. Both debilitated Moon and Mercury are in Scorpio indicating excessive illegal sexuality and conjoined with Rahu shows the extensive nature of these activities. Her life is a sad story of exploitation and rape finally leading to the infamous profession of prostitution.

VEDIC REMEDY

There are various remedial measures given for solving marriage problems like delay in marriage, divorce etc. Some of them are very tamasic like black magic and others give temporary results. When it is clearly established that Dharma alone protect the purity/marriage then the highest and surest remedy lies in increasing Dharma. Bhagwan Vishnu sits in the ninth house of Dharma and worshipping him with the Astakshari mantra “OM NAMO NARAYANAYA” or meditating with the mantra “ OM TAT SAT” is the best remedy. In addition, a gemstone of the Lord of ninth house (in Rasi Chart) and fasting on days ruled by the Lord of Upapada can be prescribed.

Vedic Calendar I

There is a need to review the calendar system used in Vedic astrology and to set the standards for the right calendar to be followed in this regard. There have been various calendar reform committees set up in various forum, yet there has not been any consensus as deep inside they realize that some vital point is being missed out. The calendar being followed by the Indian Government, is widely off the mark as it just blindly superimposes a lunar calendar on a solar calendar! Without trying to harmonise them as had been originally done by the Vedic Seers. The Rashtriya Panchang, although correct in its delineation of the planetary positions, (uses Lahiri’s Ayanamsa, that is the closest to the truth so far) does not address this issue.

Facts

Second- 1/86,400 of a day
 Ephemeris Second- 1/31,556,925.9747 of a

Julian Cycle (Lunar months, Saros period, etc align)- 7980 years

tropical year	Precession of the Equinoxes- 25,800 years
Atomic Second- oscillations of cesium atom= 9,192,631,770	Julian Day/Astronomical Day= # of days since Julian cycle started
Sidereal Day- 23H 56M 4.09S	1 year = 365 days = 8760 hours = 525,600 minutes = 31,536,000 seconds
Lunar Month- 29.53059 days	360 degrees/24 hours=15 degrees/1 hour=1 degree/4 minutes
Lunar Months in a Solar Year- 12.36827	Names of months are Roman gods
Sidereal Month (time moon around earth)- 27D 7H 43M 11.5S	Names of days are Teutonic deities (Norse gods)- Moon, Tiw, Woden, Thor, Fria, Saturn-Roman, Sun
Synodical Month (new moon to new moon or full moon to full moon)- 29D 12H 44M 3S = 29.53059D	"PZT"= Photographic Zenith Tube- can determine spinning of the earth to 1 second
Tropical Year- 365D 5H 48M 46.43S = 365.2422D	Master Clock- vibrations of cesium atoms / 24 hours by PZT sightings- atomic clocks
Sidereal Year- 365D 6H 9M 9.5S = 365.2564D	Universal Time (UTO) is the equivalent to mean solar time at Greenwich Meridian
Solar Year- 365.2422 days	Universal Coordinate Time (UTC) is the average of several atomic time scales
Obliquity of the Ecliptic (angle of ecliptic and Celestial Equator)- 23 degrees 27'	The equation of time equals the difference between apparent and mean time.
Tropics- 23 degrees 27' (Ant)Arctic- 66 degrees 30'	The whole world has the same day when the international date line is at midnight.
Canonical Hours: Catholic- prime(one)=6AM, tierce(three)=9AM, sext(six)=Noon, none(nine)=3PM	June 21- summer solstice- longer days
Saros Period (eclipses repeat)- 18 years 11 1/3 days	December 21- winter solstice- shorter days
Metonic Cycle (aligning Lunar calendar to Saros period)	September 23- autumnal equinox
Sothic Cycle (Sirius's heliacal rising period)- 1461 years	March 20- vernal equinox- night and day equal
	Sun & Moon movements

The Saura[1] Varsha or the solar year has been precisely measured as equal to 365.2421896698 days long, although it is gradually becoming shorter by about half a second per century. This movement of the Sun around the zodiac (or movement of the earth around the Sun) is the primary model on which the lunar movement has to be superimposed.

The movement of the Moon in the zodiac can be measured by two methods –

1. The movement around the zodiac considered independently, which is approximately 27 days and 7 ³/₄ hours. Based on this, the zodiac of 3600 was divided into 27 Nakshatra, (each 130 20' of arc). Each Nakshatra was identified with a star, (or star cluster) and derived its name from it. The 7-³/₄ hour shortfall in a sidereal lunar transit was made up by a short-span intercalary (hypothetical) Nakshatra called Abhijit. The span of Abhijit is determined proportionally as (7h 38min / 24 hrs) x 130 20' = 40 14' 13". This span is from 2760 40' to 2800 54" 13" overlapping the 21st Nakshatra (Uttarasadha).

2. The relative motion between the Sun and the Moon from one conjunction to another (or from one opposition to another) defines the Lunar Month (Chandra Masa). This period is 29.5305888531 days long, but getting longer by a fiftieth of a second per century. Thus, there are 12.36826639275 lunar months in a tropical year. We can use various types of approximation to synchronize these two periods of the Sun & Moon i.e. the Solar Year and the Lunar Month.

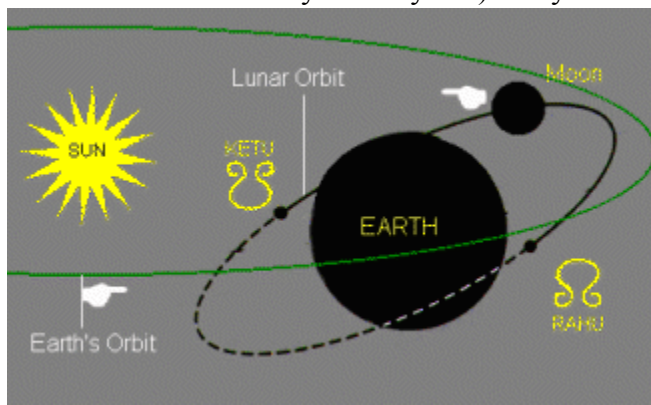
The history of the calendar is the attempt of various astronomers, astrologers, priests and mathematicians to perform the ultimate magic of synchronizing the Solar and Lunar periods. There is also the constant attempt to tinker with the solar calendar itself to have perfect months. This is a separate issue which we shall discuss as we study the history of the calendar.

Varahamihira recommends Suklanta: lunar months initiated from the end of the bright fortnight.

Ancient calendars were based on lunar months, but in order to keep the calendar in step with the seasons, it was necessary to insert extra months, because 12 lunar months are 10.8751234326 days short of a tropical year. The point to be noted is that the Vedic astrology paradigm uses the sidereal zodiac where the relative motion of the solar system itself, in this universe is noted and its precession has been measured @ 50.23 seconds of arc per year. This translates into an additional 20 minutes of time in a solar year.

The Vedic Calendar is the oldest and tries to cover this shortfall of 10.87 days between 12 lunar months and a year by interpolating an extra month every third year called the Adhika Masa. Since the names of the months[2] were based on the Nakshatra position of the Full Moon, I have every reason to believe that the months were initiated from the end of the full Moon called Poornima (when the Satya Narayana Vrata is performed and a person promises to abide by Dharma and be truthful). This Vedic calendar called 'Suklanta' is in vogue even today in some parts of Punjab and Orissa, although the later period New Moon calendar has become popular. These divergent views of reckoning of the starting of the Lunar Month are called as Amanta (i.e. Amavasya + Anta or the end of Amavasya the last day in the dark half) and Suklanta (i.e. the end of Sukla Paksha as the starting point of the Lunar Month). Yavanacharya (called Yavanas) preferred the Amanta method[3] of reckoning Lunar Months, whereas Varahamihira who followed the ancient Maharishi's and was no less than a Maharishi himself, followed the Suklanta. Thus, I would prefer to follow Varahamihira and believe that this must have been the correct method of reckoning the Lunar Months.

This was the first approximation and had an inbuilt error of 3.095 days in every 3 years that would tend to shift the seasons back by as much time. This inbuilt error can be rectified by having another Adhika Masa every 30 years i.e. every 30th year has two Adhika Masa (leaves an error of about 1.417 days in 30 years) and yet another every 625 years (i.e. every 625th year has 3 Adhika Masa).



Saturn's years & Metonic cycle

Around 432 B.C., Meton of Athens noticed that 235 lunar months were almost exactly equal to 19 tropical years and proposed a 19-year cycle of intercalation. This is the same as the *dasa* period of 19 years for Saturn. We know that Saturn has Brahma the creator as its deity and that the entire creation process evolves on the mutual relation between the Sun (representing the father) and the Moon (representing the Mother). Thus, it may not be too far fetched to say that the Vedic seers were well aware of this Metonic cycle of 19 years where the relative periods of the Solar Year and the Lunar month matched. They referred to this as the cycle of creation and attributed the period to Saturn.

The Eclipse factor & Gaurabda

The basic difference between the two methods of reckoning of Lunar Month is based on the eclipse. It is well known that the solar eclipse occurs only at a new Moon, as the Moon passes between the Earth and the Sun, casting its shadow toward the Earth whereas the lunar eclipse occurs only at the Full Moon as the earth's shadow falls on the Moon. The fact that the birth of Sri Gauranga (Sri Chaitanya Mahaprabhu) is used as the starting of a spiritual calendar called the Gaurabda shows that the Full Moon (i.e. Suklanta) was used to determine the lunar month. Further, Sri Chaitanya was born during a lunar eclipse.

Eclipses do not occur in every month, due to the fact that the shadow cast by the Moon (Solar eclipse) or the earth (lunar eclipse) passes over the Earth/Moon respectively. This pass over is caused as the Moon's orbit is tilted to the earth's orbit (called the ecliptic) by 5 degrees. The points of intersection of the lunar orbit on the ecliptic are called Rahu (the ascending Node) and Ketu (the descending Node). Only at those times when the new Moon is near one of its nodes can an eclipse occur. Thus, when the new Moon appears within 18-3/4 days before or after the alignment of a node, a solar eclipse will take place. This creates a 37 & 1/2-day time frame for eclipses, called an eclipse season, indicating the conditions being favorable for an eclipse to occur.

The nodes of the lunar orbit are gradually shifting their orientation in space and moving in a retrograde manner leading to a shift in successive annual eclipses by 18.62 days. Thus, the eclipse year is about 346.62 days (i.e. $365.24 - 18.62 = 346.62$ days). Now, the synodic month (called *Masa*) does not match this period. However the ancient Vedic seers had known that in about every 18 years cycle this does fall in place. Thus, a period of 18 years 11-1/3 days (or 18 years 10-1/3 days if five February 29ths fall within the period), Saros cycle coincides closely with 19 eclipse years: $223 \text{ synodic months } (29.5306 \text{ days}) = 6,585.32 \text{ days}$ and $19 \text{ eclipse years } (346.6200 \text{ days}) = 6,585.78 \text{ days}$. This is the period of Rahu in Vimsottari *Dasa* and it was apt to give this period to Rahu, the ascending node that causes the eclipse of the luminaries.

The paths of the solar eclipse (shadow on earth) gradually widen as they shift to more northerly latitudes in every successive eclipse. The longitude for each successive eclipse in the series shifts to the west by about 120 degrees. The Solar eclipse has a profound impact on geo-politics. The areas traversed by the Umbra are normally those where political upheavals are definitely going to occur, although this may not be immediate. For example, the death of Herod the evil king and child slayer occurred close to an eclipse that is used to time the birth of Christ as occurring before that period. As another example, we see that the Moon's umbra never passed over the city

of London during a period of 837 years between consecutive total solar eclipses in the years 878 and 1715. During this period the British Royalty was at its height. I finish here for the Jyotish Pundits to do their research.

[1] Saura is derived from the word Sura or Surya

[2] Mukunda Daivagya in his immortal classic Nasta Jataka often uses the term ‘Sukladi Chandra Masa’ i.e. use of the lunar months whose names are based on the position of the Moon in a constellation during the full moon.

[3] Ref: Mukunda Daivagyna in Nasta Jatakam; chapter Varahadi Yukti Prakaranam Sloka 17-20.

Sama Saptaka Concept

“Sama-Saptaka” means mutual seventh and refers to the placement of two ‘otherwise friendly planets’ in mutual one-seventh houses from each other. The placement of two diremalefics in such places is not considered ‘sama-saptaka’. For this purpose the planets must have at least ‘SAMA’ relationship in the Graha Maitrya (five types of relationship) table.

I will give two illustrations to explain my point.

(1)The mutual placement of Saturn and Mars in the 1st and 7th houses causes Unmada Yoga or madness.

Thus this position cannot be called Sama-saptaka as the planets are not only natural enemies, but also temporal enemies. What is worse, both are in Marana Karaka Sthana.

(2) The Mutual placement of Jupiter and Mars in the first and seventh house axis resulted in a powerful Guru-Mangala Yoga for Bhagavan Sri Rama and He cannot be defeated in battle. This is taught by Krishna as ‘among warriors, I am Rama’ - Bhagavat Gita.

Mahapurusa yoga

what happens to a human being after he endures suffering? In what direction does the Mahapurusa go?

Can we ignore lagna? Look at this statement -

Lakshmi brings Love to the native

Griha Lakshmi gives him all the comforts and security

Dhana Lakshmi gives him the wealth of values that he cherishes

Kanakdhara gives him a stable business or carrer so that the flow of wealth and energy is sustainable

Mahalakshmi gives him victory in war

Vijaya lakshmi gives him victory in debates and legal battles...

Did you notice how the prefix Maha causes a warrior like image. That is what I was always advising that people should think of the panca mahapurusha as the five pandava brothers. See the definition for Kaladruma yoga and here also we find the condition of victory in wars and battles and this is associated with Lagna. To think of the Mahapurusha as the five heads of Lord Shiva is correct in a spiritual context but it fails to appreciate the condition that Shiva told Draupadi - no human being can be born with all the five heads or abilities in its complete form. That is why Draupadi had to have five husbands to fulfill the five mahapurusha requirements/abilities.

'Kendra-adipati' dosha of benefics

Now the word 'Kendra-adipati' clearly means 'lordship of quadrant house' which are defined as 10th, 7th, 4th and 1st in that order of strengths. The four kendra are the four doors of the horoscope through which good and bad comes into the natives life. The lords of the Kendra are responsible to guard the doors and allow people to enter and exit. This is easily understood from the 'bhupura' of any chakra where the four doors are in the kendra/quadrants.

Now if you want to have a guard for the door, what would be the attributes that you will select? A good Pandit who is well versed in the vedas (Jup) or a black belt in Karate (Mars)? Naturally the Pandit will make a mess of things if he is asked to guard the door. He will fail to be strict due to his innate goodness and all sorts of riff-raff will enter into that area of his life thereby exploiting and damaging his life. A malefic planet will be harsh (Mars) strict (Saturn) or suspicious (Rahu) or very fiery (Sun) and will guard the door of his life with superb ability.

That is the meaning of Kendradhipati dosha.

Now what happens if the benefic gets fighting powers and a brahmin who is supposed to read books and Vedas decides to make weapons (take the case of Dronacharya or Albert Einstein or all those scientists who are involved in arms manufacture)...believe me, they will end up making the most destructive weapons in the world. A brahmin must always use his brains for spiritual path and peace. So when the benefic who is the lord of a Kendra also occupies a Kendra which happens to be its own sign or exaltation, then it becomes a 'Maha' Graha and has fighting powers, which when invoked can be very harsh.

What happens in real life is that at first the benefic allows all kinds of riff-raff to enter that aspects of his life and this is sure to happen if the lord of the Kendra is placed in a dusthana, especially the 6th house. This is the real meaning of Kendradhipati dosha. If the benefic is instead strong like being vargottama or in its own sign/exaltation in kendra forming a Maha yoga then the native will fight back and depending on strength of the benefic will succeed or lose. In such a case it is crucial to make the benefic strong with gemstones and worship of the adhi devata or pratyadhi devata etc as per standard methods taught.

The area of life is seen from below -

Lagna - dharma or duties [and reputation in real life,]

4th house - moksha or [home in real life including personal friends who come home, personal servants at home, etc]

7th house - spouse, people who interact with you for matters of pleasure and entertainment...another group of friends

10th house - all people associated with your work and finances

Souvik's Questions: Param Guru Sanjay Rathji, Pranam.

Indeed that is such a wonderful explanation. However, I am just left with one (or should I say a few) doubt. This is about Pacha Mahapurusha Yoga when superimposed with Sama Saptaka concept.

I know and definitely understand after listening to each and every class of Atri that Sasa and Ruchaka MahaPurusha? Yoga applies at tamasic levels. However nevertheless we cannot deny them from being two out of five faces of Shiva (this is what I understand).

Under such circumstances would you consider a Libran Asc with Sat in Lagna and Mars in Moolatrikona in 7th. as a mentally ill person?

In one of your Atri classes you have mentioned yourself that Saturn in Bharani is good, Bharani being the nakshtra of Yama. I know of a person heading an organization quite big having Arian Saturn in Lagna and well honestly he is not insane.

The same classics you have mentioned that praise Jup in Kendra also talk about Kendrapati Dosha-Jup and Mer in Kendra for Pis,Sagg,Gemini and Virgo Lagna. How can a same benefic be good and bad in Kendra. Isn't it true that malefics in Kendra are considered good?

I maybe completely confused or misinterpreting things. Please do clear my ignorance.

Sanjay Rath: That was precisely the point I was trying to make when discussing the meaning of Sama saptaka. According to the standard dictum,Jupiter in lagna and Mars in 7H or vice-versa should cause this while another dictum clearly confirms Saturn in lagna and Mars in 7H.

The point I was trying to make is to understand the Sama nature of the planets involved. In the chart of your sister, Venus is in lagna and degree wise is far more dominant than Saturn. In fact she should be independent, listening to everyone but doing what she feels right, ill health till say 10 years of age (general)...and definitely far from madness. She will actually be a very intelligent person. So you see how the presence of Venus in lagna has made the yoga defunct.

Now you see when Jupiter is in lagna and Mars is in the 7th, should we listen to Atri and Agastya praising this great yoga as the guru- mangala yoga in Sapta Rishi nadi or should I take that unmada yoga combination? What happens to all those other slokas about Guru in lagna and natural benefic like Jup destroying all evils (you have also made this point). So definitely that yoga mentioned is defunct and the yoga will work if Mars is in or aspects lagna and Jupiter is in 5 or 9th house but definitely not when Guru is in Kendra in lagna.

Atmakaraka: The Bhagavat Gita Philosophy

Atmakaraka: the soul significator

Definition:

Karakamsa is composed of two words - (1) 'karaka' referring to the atmakaraka specifically and other charakaraka (temporal signficators) as well and (2) 'amsa' referring to the navamsa and other divisional charts. Karakamsa refers to the navamsa (and/or other divisional charts) where the atmakaraka is placed and such a sign is treated as the karakamsa-lagna or seat of the real self, the soul and the first house for determining all things connected to deep inner desires and creation cause itself.

The sign/navamsa occupied by the ätmakāraka gives us a clue as to the desire of the ätma and the nature of the ätmakāraka gives us vital information about the nature of the ätma, its spiritual development etc. Some of my experiences are listed below:

1. If a malefic planet is the ätmakāraka, it indicates a high level of spiritual development whereas a benefic planet as the ätmakāraka indicates a relatively lower level. Example: Rahu was the ätmakāraka for Srila Prabhupada and Ramakrishna Paramhansa.
2. The ätmakāraka invariably indicates suffering during its Vimsottari dasa, especially if a malefic. During the Nārāyana dasa of the sign occupied by the ätmakāraka or those aspecting it, great achievements are made. If the native is spiritually inclined then the dasa of the ätmakāraka can be beneficial.
3. A retrograde ätmakāraka indicates a deep-rooted desire as being the cause of the birth. This has to be seen from the nature of the planet which becomes the AK. For example, if Mars is AK and retrograde, then there is a very strong desire related to succeeding in some battle or competition in this planet and the native will be dragged into innumerable fights and will be fighting all the time. The solution lies in finding the best self defense strategies based on Kārakāmsa of which, Ahimsa is the greatest. Similarly, if Saturn is the retrograde AK then the desire would manifest in the native doing something related to the elders or old knowledge in new bottles. When retrograde, this desire is very strong and will be the cause of all direction in life. The other signification of Saturn is sorrow and if the native gives sorrow to others, especially elders and those who are like Guru, then know that he is running a bad time and a lot of sorrow is in his destiny (in any case). The best remedy for him would be to develop a stoic attitude towards the acts and words of others and keep prodding in his path. In this manner, the retrogression is to be understood.
4. Combustion of AK gives spiritual insight.

Planets as ätmakāraka:

1. Sun as AK indicates the native has to learn to overcome his ego and should become humble.
2. Moon as AK indicates that the native should be very caring and compassionate.

3. Mars as AK indicates that the native should refrain from all forms of violence and stick to the path of Ahimsa.
4. Mercury as AK indicates that the native should control his speech and be truthful at all times.
5. Jupiter as AK indicates that the native should always respect the Guru, husband and care for children.
6. Venus as AK indicates that the native must have a very clean character and refrain from illegitimate sex/lust.
7. Saturn as AK indicates that the native cannot give sorrow to others and will have to share the sorrow of many others.
8. Rahu as AK indicates that the native maybe cheated often and will still have to be free from guile and clean hearted.

Ātmakāraka in signs & houses

Jaimini has indicated the results of various navamsa for the placement of AK. Read this carefully and make a list for ready reference.

AK in different houses from Lagnāmsa

(Hint: Count the number of signs from AK to navamsa lagna, the number shall indicate the results of the house that shall predominate. check the strength of Karaka of such house; do this exercise both in Rasi and navamsa Chart; Rasi chart results like that of Sri Krishna & other great persons while navamsa for all others.)

1. If AK is in navamsa Lagna, the native belongs to a royal family/ is of noble birth and lineage. If navamsa Lagna Lord conjoins AK, then the native, although of humble origin shall rise to a high rank equal to a king. If the AK aspects navamsa Lagna, then Royal association shall be present from birth. The natural karaka of 1st house (Sun) should be strong to indicate the extent of Rajyoga.
2. If AK is in 2nd house, the native shall be very spiritual and a great saint. If Saturn is strong, the renunciation shall be complete whereas if Venus is strong the native shall perform severe austerities.
3. If AK is in 3rd house, the native shall be rich and successful in many undertakings. He shall be a friend of many powerful people.
4. If AK is in 4th house the native shall be a Karma Yogi. If the Moon and Jupiter are strong, he shall have fame whereas if the Sun is strong Rajyoga and a strong Saturn indicate a hard working person.
5. If AK is in 5th house the native is Dharma Parayana i.e. obeys the laws of his dharma diligently and is straightforward. If Sun is strong, he shall have many good yogas. Blessings of his father shall always protect him.
6. If AK is in 6th house, the native is diseased and troubled. Propitiate as per Saturn or Lord Satya Nārāyana, fast on full Moon days and speak the truth OM TAT SAT.
7. If AK is in 7th house, the native is blessed with a clean heart and many joys. If Venus is strong, marriage shall be a great blessing.
8. If AK is in 8th house, the native has many troubles and weaknesses. He is defeated in war. Propitiate as per Saturn or Lord Satya Nārāyana, fast on full Moon days and speak the truth OM TAT SAT.
9. If AK is in 9th house, the native is a very pious person and is wealthy and fortunate.

10. If AK is in 10th house, the native is blessed with a clean heart and good home. He shall be a pillar for his family and mother; the Moon in strength shall be an added blessing for this.
11. If AK is in 11th house, the native shall be brave, successful in war and capable of executing any task. If Mars is strong there shall be Rajyoga.
12. If AK is in 12th house the native is very rich and blessed by Lakshmi.

Atmakaraka: The Bhagavat Gita Philosophy

Continued from Atmakaraka paper-1

Bhagavat Gita: A few years ago when we were asked about the standard books for studying Jyotisa, the Bhagavat Gita, Brhat Parasara hora sastra and Mahārṣi Jaimini's upadesa sutra were recommended as the foundation. Today we shall explore the teachings of the Gita to understand creation, the spirit soul and the chara kāraka scheme(s).

Creation, elements & kāraka

Bhagavat Gita (7-2)

*jnānam te aham sa-vijnānam
idam vaksyāmy asesataù
yaj jnātvā neha bhūyo nyaj
jnātavyam avasisyate.*

Prabhupada's translation: I shall now declare unto you in full this knowledge, both phenomenal and numinous. This being known, nothing further shall remain for you to know.

Jyotisa Commentary

The entire knowledge of creation of this manifested universe, both phenomenal (physical creation) and the spirit being which was handed down by Kṛṣṇa to Arjuna as this is the transcendental knowledge forming the basis of Jyotisa. Both jnānam (knowledge of the gross material creation and dissolution process) and vijnānam (knowledge of the superior creation and existence of the spirit being) are being described, and these are different. This is the vedānta knowing which nothing more shall remain to be known or hidden. Jyotisa in its highest level is the vedānta where the astrologer has risen to the level of a Trikāḷajnāni.

Bhagavat Gita (7-4)

*bhūmir āpo'nalo vāyuh
kham mano buddhir eva ca
ahankāra itiyam me
bhinnā prakṛtir asādhā.*

Prabhupada's translation: Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies.

Jyotisa Commentary

The five states of physical existence of all creation are symbolized by

- 1 Earth called bhūmi or prthvi tatva, solid state: Mercury,
- 2 Water called āpa or jala tatva, liquid state: Venus,
- 3 Fire called anala or agni tatva, energy state: Mars,
- 4 Air called vāyu tatva, gaseous state: Saturn and,
- 5 Ether called kham or ākāśa tatva, vacuum: Jupiter

At the gross level these are the panca bhūta and at the subtle level they are known as the panca tatva. Thus, every physical creation shall have these five elements in varying proportions that shall define its physical constitution.

The mana is the ‘mind’ of the universe as well as the individual and indicates the class, group or family identifying the created being or object and is represented in astrology by the Moon. Any created material object belongs to a class of objects created with a certain shape (definable for solids with a predominant prthvi tatva), having a certain constitution (based on the proportion of the constituent tatva). These define the class or family to which it belongs.

Buddhi refers to the intelligence or body of knowledge related to the object. This defines its purpose of creation and existence and the effects of the various laws of nature on it called its Dharma. The laws of nature that the created body must obey are seen from the ascendant called Lagna and this is the seat of the dharma trikona which includes the fifth & ninth houses. Lagna represents prajāpati, the creator.

Ahankāra refers to its independent identity and is the false ego (not Freud’s ego). This is false because the identity is not permanent and it is an ego as it helps to identify the object and differentiate it from the other bodies/creatures of its class or family. This is represented by the Sun in astrology.

Example 1: Arabian sea

Let us consider the Arabian sea as an example. This has a predominance of liquid in its body as compared to other states of solids and gases. Thus the body has a predominance of jala tatva. The water is in constant motion due to various currents created by the rotation of the earth. This movement is due to energy in the water showing that it possesses agni tatva. It is contained by a basin which is the crust of the earth and this is the dharma (buddhi) associated with it as one of the laws of nature that a liquid does not have any particular shape and takes the shape of the container. The water in the sea displaces a certain volume of air or vacuum and this volume indicates the presence of ākāśa tatva that keeps the waters together within the containing crust of the earth. There are so many similar large water bodies that separate continents and they are all known as ‘sea’. This is the family or class of created bodies to which it belongs and is the mana. However, we are aware that this particular body that touches the west coast of India is different from the water body in the east coast of India and other parts of the world and have named it the “Arabian Sea”. This particular name “Arabian” is its ahamkāra that helps to identify it in particular and differentiates it from other seas.

These are the eight primary variables that go into the creation of all bodies, both animate and inanimate. It is evident that we do not need any more variables than the lagna and seven planets from Sun to Saturn to define the physical (material creation). These planets are the seven Chara kāraka that are used in mundane astrology and all such horoscopy of material bodies that cannot procreate.

Bhagavat Gita (7-5)

*apareyam itas tv anyām
prakṛtim viddhi me parām
jīva-bhūtām mahābāho
yayedam dhāryate jagat.*

Prabhupada's translation: Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.

Jyotisa Commentary

Besides the material creation, living beings are also created in this universe, which are of a superior energy. These beings are different from the material beings in that they have the “jīva” or “jīvātma” which is very much like the paramātma, yet is different from the latter. This jīvātma causes the living beings to exercise a higher level of intelligence, some amount of ‘free-will’ (very much bounded - based on the upachayas) and get involved in the process of karma, sin and rebirth. The definitions of karma and sin vary from one class of living beings to another (mana variance) and also varies within the class (ahamkāra) based on the level of buddhi (intelligence). For example, sin is not incurred if a lion kills a cow for food, but a lot of sin is incurred if a human being kills a cow. Here the definition of sin based on dharma (natural laws governing) has been in variance due to the class of being differentiated as per the mana. Again, among human beings, the all knowing self-realised priest or brahmana incurs higher sin by killing a cow than a vaisya whose knowledge is inferior. Here the definition of sin is more relaxed based on the level of knowledge (buddhi).

Since the primary differential between the quality of the sin is the mana, and since the Moon represents the mana, it is but natural to consider the nodes of the Moon as karmic control planets. Rahu indicates the sins on account of past karma and those done with full knowledge of consequences while Ketu, in the negative, represents the mistakes made. In the positive Rahu represents punishment and redemption while Ketu represents suffering and emancipation. As a group they are one, and represent the opposite points of bhoga & moksa.

The eight-variable scheme of the previous sloka needs to be modified to the ten-variable scheme that includes the lunar nodes Rahu (ascending node) and Ketu (descending node) in addition to the lagna and seven planets from the Sun to Saturn. Further, since every living being that has been created has not got moksa, it is evident that in any spiritual scheme that must represent the individual jīvātma and its interaction with the other ātma, room would have to be made for Rahu

(but must exclude Ketu). These seven planets from the Sun to Saturn, and Rahu are the eight Chara kāraka that are used in horoscopy (jataka) and all such charts of living bodies that can procreate.

Bhagavat Gita (7-6)
etad-yanini bhūtāni
sarvānity upadhārāya
aham kṛtsnasya jagataṁ
prabhavaṁ pralayas tathā.

Prabhupada's translation: All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.

Jyotisa Commentary

All created bodies fall into these two categories of animate (living) and inanimate (non-living). One of the methods of differentiation is in their nature of procreation (this will also form the basis of differentiation of the two schemes of chara kāraka). Further, the inanimate bodies do not have a jivātma and are not considered spirit beings or spiritual in that sense.

Conclusion

It is evident from the Bhagavat Gita that there are separate schemes for the living and non-living world and that these schemes differ on the number of chara karaka due to the concept of sin associated with a certain amount of limited free-will and the presence of the jivātma (individual soul of the living being). The visible differentiation is their ability to procreate which is represented by the siva linga (phallic symbol of siva as Pasupati or the lord of all living beings).

Trimsamsa D-30 Chart

What is the Trimsamsa, and how to draw a Trimsamsa Chart?

Trimsamsa means the one-thirtieth portion of a sign measuring one degree. Unlike other divisions, the Sun and Moon are not the Lords of any trimsamsa and the Nodes (Rahu & Ketu) also do not own any trimsamsa. Thus the remaining five of Mars, Mercury, Jupiter, Venus and Saturn own the trimsamsa. They represent the five elemental states of existence (see table 1).

Table 1: Five Elements

Element	Planet	State	Tithi	Days
Prithvi	Mercury	Earth/Solid state	Bhadra Tithi: 2nd, 7th & 12th	Wednesday
Jala	Venus	Water/ Liquid state	Rikta Tithi: 4th, 9th &	Monday & Friday

			14th	
Agni	Mars	Fire/Energy	Nanda Tithi: 1st, 6th & 11th	Tuesday, Sunday
Vayu	Saturn	Wind/ Gaseous State	Poorna Tithi: 5th, 10th & 15th	Saturday
Akash	Jupiter	Ether/ Vacuum	Jaya Tithi: 3rd, 8th & 13th	Thursday

Table 2: Trimsamsa D30

Degrees	Odd Signs	Deity	Degrees	Even Signs	Deity
50	Aries	Agni	50	Taurus	Varuna
100	Aquarius	Vayu	120	Virgo	Kubera
180	Sagittarius	Indra	200	Pisces	Indra
250	Gemini	Kubera	250	Capricorn	Vayu
300	Libra	Varuna	300	Scorpio	Agni

The positions of the planets and the Lagna in the Rasi chart are used to determine the Trimsamsa occupied by them. For example, if Jupiter is in 26-07' in Pisces, then since it is in an even sign, from Table 2, we see that it is in Scorpio (even sign ruled by Mars). In this manner, the trimsamsa of all the planets and Lagna is determined and the resultant chart is called the Trimsamsa or D-30 Chart.

The trimsamsa chart of the standard nativity is given below.

LAG A10	JU		A6 RA
A2 MO	Rasi Male born on 7th August 1963 9:15 PM IST 21N28' 84E01' India		A7 VE SU
SA A8			ME
KE AL	HL GL	A4 A11 A12	A3 A5 MA

Name	Ret Sign	Degrees
Ascendent	Pisces	14° 5'
☉ Sun	Cancer	21° 4'
☾ Moon	Aquarius	19° 58'
♂ Mars	Virgo	13° 40'
♀ Mercury	Leo	13° 22'
♃ Jupiter	Pisces	26° 7'
♀ Venus	Cancer	14° 55'
♄ Saturn	R Capricorn	26° 49'
♊ Rahu	Gemini	25° 45'
♋ Ketu	Sagittarius	25° 45'

12 MA AC VE	1	2	3 MO
11	30-Trimshamsa		4
10 SU			5
9 ME	JU SA	KE RA	6

How to study the Trimshamsa Chart? Method-1

1. Treat this like any other chart. In spiritualism we are taught of a "SHADOW SELF" called PAPA_PURUSHA which is a reflection of our own self, but the darker side which includes all the negative things we have done for ages and many births. This is the trimshamsa..the shadowy world of our self. Hence, the Sun and Moon do not own any trimshamsa as they have light.
2. Second thing is to study this chart for all the bad things we have done for which we deserve to be punished or taught lessons. The 12th rules hospitals and is the 5th (Mantra) from the 8th (Diseases). Hence the 12th house shows the way to get out of diseases and other such bad karma. It is the future (5th) of the 8th house.
3. A Saturn placed in such a place is not good as it delays the recovery from diseases, makes the effect of the mantra nil due to mistakes or "NOT WORSHIPPING GANESHJI" before starting a mantra can render it useless unless Guru is very strong. In this manner study the houses with focus on the 8th house (ROGA: Diseases & RINA Debts) and the 6th house (SHAD RIPU: Six kinds of weaknesses). In this manner the houses should be studied.
4. The 9th house (Dharma) from the 8th house is the 4th house. Thus, happiness and laughter (ruled by the 4th house) are the best natural medicine to get out of the cycle of disease and debt. A clean heart is the key to happiness & laughter. Venus (fulfilment of desires) gives happiness & Mercury gives laughter. Moon is the natural significator for the 4th house and becomes the Controlling planet for good health and freedom from diseases. In this manner the planets should be studied.
5. The Arudha pada of the sixth house gives the body part that shall be afflicted due to the diseases.

6. Venus rules the Mritunjaya Mantra and the strength of Venus in this division is important for recovery from diseases. The Sun and the Moon represent the Atma (Soul) and the Mana (Mind) respectively. Affliction to the Sun will result in suffering, poverty and misery while affliction to the Moon will cause ill health and death. Since Mars and Venus rules the signs of exaltation of the Sun and Moon, they represent the Physical and Mental strength of the native to cope with distress, disease and other evils respectively.

Examine the trimsamsa of the chart above

The first, tenth and eighth houses and their lords should be examined for good longevity. Here, the Lagna lord is involved with a Parivartana Yoga with the ninth lord Mars showing the ability for quick recovery from diseases. The conjunction of saturn is a big handicap on the lagna lord as if saturn conjoins either of the lords of the lagna (Brahma), tenth (Vishnu) and eighth (Rudra), then the span of longevity contributed by it is reduced. Jupiter is not only the lagna lord, but also the tenth lord and its conjunction by Saturn is a handicap. The exaltation of the eighth lord Venus is a great blessing in the chart as it gives cures from all ailments during its periods.

Rahu and Ketu placed in the eighth house will surely give diseases during their periods and the antidote for this is the exaltation of Venus their dispositor. During Saturn dasa-Rahu Antardasa-Ketu Pratyantar dasa, the native developed a strange swelling in the left elbow (joint diseases are shown by Saturn) that had to be surgically removed after it threatened to become dangerous.

The badhakesh is the lord of the house of obstruction (Badhak means obstruction). For movable signs the eleventh house, for dual signs the seventh and for fixed signs the seventh is the Badhak house. Here the seventh house is Virgo which is empty while its lord Mercury is in the tenth house in Sagittarius in the badhak house from the Moon. Thus, during Jupiter dasa Mercury antardasa, the native suffered from a dogbite.

The lagna rising in trimsamsa is the same as the Lagna Pisces in the Rasi chart showing that most of the ill health will be related to childhood and that the health improves with age. This is also substantiated by the placement of the tenth lord in Lagna with the lagna lord in the Rasi Chart. In this manner and applying the "Paryaya Dasa" [recommended by Maharishi Jaimini for the Shastamsa (D-6) and D-30 is a higher harmonic division of D-6 as $30=2 \times 12 + (6)$] the correct results can be divined.

Rashi and Drishti (zodiac & planetary accepts)

We seek what we don't have (sufficiently) or where to dump our surplus, and it is the wise who neither have anything in surplus and never need a dumping ground ...Sanjay Rath (2006)

kutch lena na dena magan rehena ...Saint Kabir translation: don't take anything and don't give anything, just stay immersed (in bhakti). Teaching the secret of maintaining Satva guna.

Drishti & Shakti

Meaning of Chara/Sthira/Dwisvabhava -

1. The Rashi's are chara (movable) as they have excess energy and are very creative with inflow of energy being much greater than the outflow.
2. OR sthira (fixed) without energy where the outflow is much higher than the inflow.
3. OR dwisvabhava (dual/mutable) having adequate energy where the energy inflow and outflow are matching.

What do they want or seek?

1. Chara Rashi (movable) want an outlet for their surplus energy and are *seeking* fixed signs for their energy outflow
2. sthira (fixed) rashi want more energy and hence are *seeking* chara or movable signs for enhancing energy inflow
3. dwisvabhava (dual/mutable) have balance energy and are *seeking* only such balanced energy signs for maintaining their comfortable equilibrium positions.

Basically both chara and sthira are in an uncomfortable position while dwisvabhava are comfortable with regard to their resources (or energy). Interaction is necessary for living in society or in this world and we tend to interact with those we seek or those who seek us for various purposes and works. These need not be living but also non-living i.e. both jivatma and jadatma. In these interactions, there can be competition for a resource or a person like nations fighting over oil or two boys competing for the love of a beautiful girl. This happens when two or more have drishti [aspect: (a) desire or (b) knowledge/info or © likes/dislikes i.e. taste] over the particular resource/person.

Drishti has thus, come to mean three different things at least -

1. It indicates a desire of the individual and shows *emotional* content. For example a person loves something or someone and wants to be in possession or contact with it/him. This is the iccha shakti or force from desire. This is called graha drishti and is present in animate beings who have iccha or desire. Remember Iccha Shakti is Graha Drishti.
2. It indicates knowledge or information of a resource we seek or a point for the outlet of resources available or just sharing resources that do not finish. This is Gyana Shakti or the power of information and knowledge. Remember Gyana Shakti is Rashi Drishti.
3. It indicates likes and dislikes or tastes and individual flavours depending on the level of the consciousness as that of an animal (pashu), manushya (human), deva (gods?) or rishi (seer) etc. These tastes based on consciousness level is the root behind all thoughts and action and is understood as Kriya Shakti. There are eight siddhi's that the Kriya yogi works towards and you can read more about this and thought control or consciousness development. What we are interested in is the Kriya Shakti that causes the various levels of manas (mind or consciousness) to cause thought and action. Remember Kriya Shakti causes Nakshatra drishti.

.....to be continued after thinking :)
appended mails

Yes, and interestingly, in the rashi drishti chapter of BPHS, Parsara tells us about dik chakra. He tells us how to draw the dik chakra which is in the Surya chakra format. When you draw the dik chakra, the rashi drishti becomes absolutely clear. Best Regards Sarbani Rath

Hare Rama Krsna

This is my simple understanding regarding rasi drsti: They are based on chara, sthira, and dvisvabhava signs, which are rajas, tamas and sattva signs. The sattva signs interact among themselves, the learned pandits (Jupiter) and the scholars and students (Mercury) have a balanced relationship between themselves. The rajas and tamas signs aspect themselves, it is a constant continuum back and forth. The nature of rajas is to crash into tamas (like a coffee high lets you down even more tired), and the nature of tamas is to break ungracefully into rajas (like a lazy person getting angry). They falter back and forth among themselves from one extreme to the other, without balance, but in total interaction.

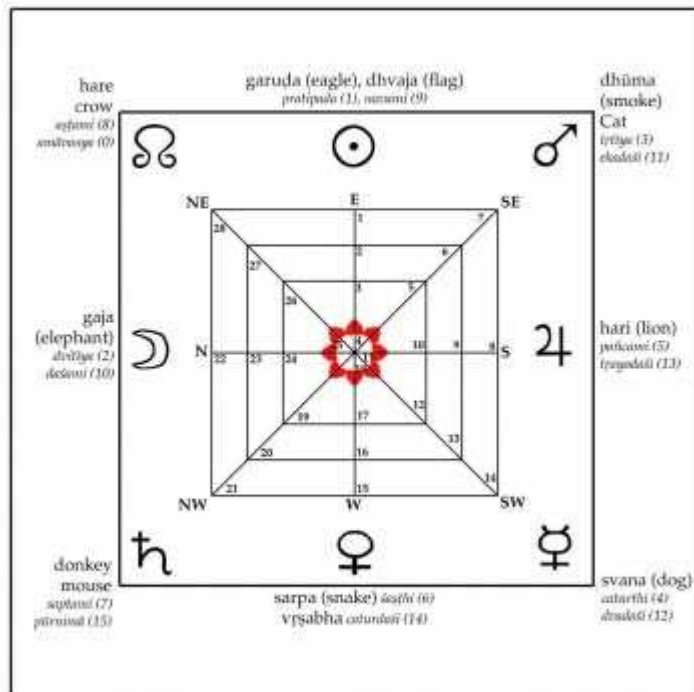
The most important thing for us as Jyotish students is to trust the Rishis. The ahamkara is constantly trying to fit the ancient teachings into its frame of thought, instead of fitting the ahamkaras thoughts into the frame of the Rishis. One of my spiritual gurus always says that ‘to understand is to stand under’.

Parashara has taught that rashi drishti is based in the chara-sthira-dvisvabhava signs, it is our job to look closely and try to understand why he says this. The great teaching is there for us to awaken. Parashara describes a “maha drishti chakra” to understand rasi aspect in the rasi aspect chapter of BPHS, study this. It works much like the way the sarvatobhadra chakra gives vedha, which I have been comparing to the three types of vedha. Also notice the nature of the Abhimukha sign pair relative to this. Freedom Cole

Spirituality in Jyotish

The heart lotus - basics of spirituality and astamangalam; Also Ista devata, Palana devata and Guru devata.

Not concerning ourselves with the inanimate world, let us focus on the living beings, and that too the human being and spirituality. The astadala padma (eight-petal lotus) is the foundation of Hindu philosophy. It is based on the Kālacakra or the wheel of time,



which is composed of eight spokes and has the 28 constellations distributed in these spokes. Each of these spokes is in one of the cardinal (kendra) or intermediate (kona) directions and is reckoned starting from the east and moving in the clockwise direction. Based on this we have the astamangalam kriyā which is the ritual of worshipping the deities and the planets inside the horoscope before conducting a Prashna (Horary chart) or studying a horoscope.

Determination of deity

The determination of the deity is to be done in two stages. First is to determine the guiding deities of the native. These are the three of Ishta Devata or the deity guiding the individual soul towards emancipation, the Pālana Devata or the deity guiding him in the present life to improve his life and surroundings and the spiritual master or Guru Devata. These three form the primary tripod of his life and are akin to the Sun (natural significator of soul), Moon (natural significator of mind and the well being in this life) and Jupiter (natural significator of pāka lagna and Guru) respectively.

Second is to determine the immediate problem and offer a solution. The second would be a short-term remedy that is really not going to help much in spiritual development, but is vital to establishing faith in God. All Jyotisha are advised to tread very carefully in this region of remedial measures as in our anxiety to help we should not end up doing bad karma.

Ātma: Ishta & Dharma Devata

Mahārisi Jaimini advises us to examine the ninth & twelfth houses from Kāraṁsa to determine the worship. The ninth house rules dharma whereas the twelfth house rules moksa or emancipation. As far as the Ātmakāraṁsa is concerned, its main objective is to attain moksa and the Ishta Devata of a person is seen from the strongest planetary influence on the twelfth house from Kāraṁsa. Similarly, the Dharma Devata is seen from strongest planetary influence on the ninth house from Kāraṁsa. Unlike the Ishta devata, the Dharma Devata helps a person to attain the ideals and objectives that the soul aspires for in this life, to achieve the desires of the present incarnation.

Strongest planetary influence

Step 1: Planets placed in the sign: The strongest planetary influence on the twelfth house is seen from the placement of planets in it. If more than one planet is placed therein, then their placement in Exaltation/own house etc should be considered failing which, their longitude (in the rashi chart ignoring signs) is to be considered and the one with the highest longitude is to be declared the strongest, which shall determine the ishta devata.

Step 2: Planets aspecting the sign: If there are none in the twelfth house, then the planetary aspects on the second house should be determined. In this case, the aspects of the signs alone are to be used, as the deities do not exist in a “human body”. If more than one-planet aspects, then

the strongest amongst them should be considered. It maybe noted that planetary aspects indicate directions to the deity and not the deity itself.

Step 3: Lord of the sign: The lord of the house should be considered. If there are two lords, then the stronger of the two shall determine the ishta devata.

Footnotes

1.The sign occupied by lagna lord

2.Jaimini's Upadesha Sutra: 2-1-68

3.Sign occupied by the Ātmakāraka in the Navamsa

Every part of this creation is a Guru, a teacher and the soul is constantly learning new lessons and refining the knowledge of older lessons in its constant interaction with the other souls or the super soul. The Rig veda teaches that the penultimate objective of every jivātma (living being – having a soul) is the param padam of Visnu. The ishta devatā will finally be a Visnu avatāra although various deities could be guiding the native during this search for the ultimate truth depending on the influences in the twelfth (moksa) and ninth house (dharma) from kārakamsa.

Visnu means ‘*sarva vyāpakeshvara devatā*’ or He Who is everywhere, in every being - big & small, animate & inanimate, in every form or manner. He permeates every part of the creation and the creation is a part of Him. This is the essence of the ākāsha tatva that is present everywhere and has a tendency to bind or keep things (parts) together. This is of satva guna and is not differentiated. It is this ākāsha tatva that is present in all signs and makes them work together in harmony. It keeps the parts of the body together. It is the cause and controller of the buddhi. Parasara explains that a predominance of this tatva is present in people born in hamsa mahāpurusa yoga (Jupiter) and causes them to worship Visnu. Thus, the ishta devatā & dharma devatā is Visnu.

The Ishta devatā mantra given below are based on my present level of understanding of the Bhagavatam and others should consult their Diksha Guru for their mantra. The Dharma mantras should be learnt from bonafide Diksha Guru’s. I am qualified to give the Gayatri mantra only and not the Yuga mantras. The latter are the foundation (four legs of Dharma). These mantra are known as (a) Mahāmantra for kali yuga Rasi (b) Gopāla mantra for dvapara yuga rasi (c) Rāma tāraka mantra for treta yuga rasi, and (d) Narāyana mantra for satya yuga rasi.

Table 5: Visnu avatāra (Parāsara) for Ishta devatā

Graha	Visnu avatāra Japa (dvādasāksari) mantra
Sun	Rāma om namo bhagavate mahārājāya
Moon	Krisna om namo bhagavate vāsudevāya
Mars	Nrisimha om namo bhagavate narasimhāya
Mercury	Buddha om namo bhagavate

Jupiter	Vāmana	om namo bhagavate trivikramāya
Venus	Parashurāma	om namo bhagavate risikeshāya
Saturn	Kūrma	om namo bhagavate akūpārāya
Rahu	Varāha	om namo bhagavate shrisūkarāya
Ketu	Matsya	om namo bhagavate mahāmatsyāya

Jaimini adds that if Ketu the moksa kāraka is in the ninth or twelfth houses from kārakamsa, then the native aspires for final emancipation. Further, if these signs are Pisces or Cancer (the natural moksa trines), the indications of spirituality are a strong influence.

Thus, the ninth house from the AK is the most vital deity who guides him in achieving the objectives of his nature - this is the dharma devatā. Yet, the real achievement is to lose the “self” identity of the soul so that it can merge in the consciousness of godhead. This is self-undoing and is seen from the twelfth house. From the Kārakamsa, the deity seen in the twelfth house becomes the Ishta devatā as it guides the soul towards the high spiritual ideal. This deity should be favorable; else, the entire voyage of this life could become meaningless.

Footnotes

4. Jaimini's Upadesha Sutra shloka: 2-1-69

5. Jaimini uses the terms "kriyā" and "cāpa" to refer to the signs, which by the katapayādi varga are Pisces and Cancer. Some translators have preferred "Aries" and "Sagittarius" as the direct translation of the terms instead. (Stanza 2-1-70)

“Trikone pāpa dvaye māntrika ” implies that if two malefic planets are in trines to kārakamsa the person is a māntrika implying knowledge of mantra shastra and/or powers of invoking the supernatural by magical formulae.

The maximum number of malefic planets influencing the trines can be four and give this 100% strength. This will decrease to 75% for three, 50% for two and so on. The knowledge grades can be tāntrika, yāntrika and Mantrika respectively. Tāntrika is derived from the word “tan” or Body and “traī” to control. Thus, a tāntrika can control the bodies of others or influence them in a positive or negative manner. Yāntrika is one who uses implements and drawings (yantra). Mantrika is one who uses Mantra alone. These are also grades of knowledge of the occult. The point to be noted is that this only gives the extent of occult and spiritual knowledge. How is this knowledge going to be used is the next question.

- “Pāpadriste nigrahaka”: if malefic planets also aspect these malefic planets in trines (or if at least three malefic planets are in trines), then the native has the powers to summon spirits, grahas etc by using magical formulae.
- “Subha driste anugrahaka”: if benefic planets aspect, then this knowledge shall be used for the welfare of all. It should be carefully noted that the benefic in question is not in direct conflict

with a malefic involved in the yoga. Jaimini explains this point with some examples. If Jupiter and Rahu conjoin/ aspect the trine, then the native indulges in black magic or maybe subject to the same. Dental problems show up in the latter case as a symptom. If Saturn and Jupiter conjoin/aspect the trine, then both the native and the enemy are destroyed i.e. the native could die fighting for another person or self.

The noteworthy point is that whatever planets are in trines to the kārakamsa, they will take the native towards spirituality. Natural malefic planets are normally inclined to take the native away from the higher spiritual truths, but if they are in trines to the kārakamsa, they will follow the diktat of the ātmakāraka and steer life towards realization of the spiritual self. Consider Mars in a situation of extreme anger – if such a Mars is in trines to kārakamsa, the native will never use violent methods, and will instead look for magical formulae or other means like a coral ring to counter the negative influences. If a natural benefic planet aspects the ātmakāraka, the native uses this knowledge for the welfare of others as well.

While giving the list of deities for planets from the Sun to Ketu, Jaimini adds that if Saturn is ill placed in a malefic sign in the ninth or twelfth house from the kārakamsa, the native worships devils and indulges in other forbidden acts like black magic. Venus similarly placed also makes the native indulge in black magic involving the act of sexual intercourse etc.

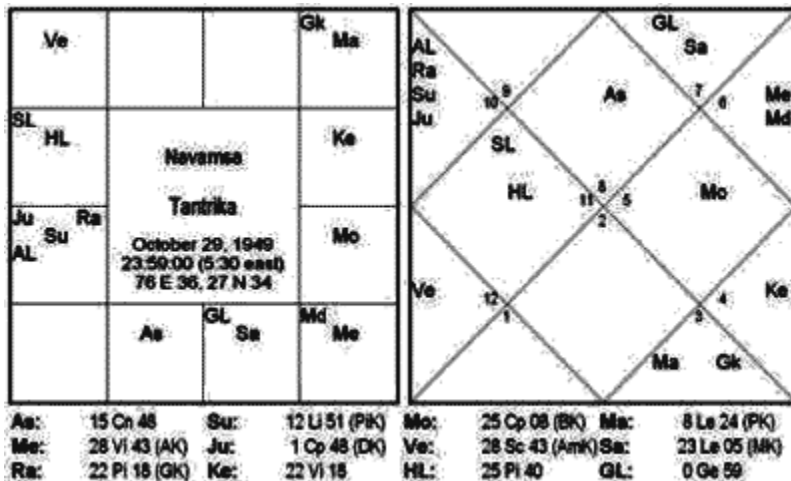
Footnotes

6. Jaimini's Upadesha Sutra shloka: 2-1-83

7. A person adapt at Mantra shastra.

8. Jaimini's Upadesha Sutra: 2-1-80

Famous tāntrika (Kārakamsa)



Lagnāmsa is Scorpio, the secret sign showing abilities for occult studies with Venus & Ketu in trines indicating the tapasvi (penance) yoga. However, the absence of the aspect of Saturn on lagnāmsa shows the lack of renunciation and the tapasvi yoga is to that incomplete, but will give the ability of Venus for penance and of Ketu for the occult studies.

With these abilities confirmed, examine the kārakamsa, which is Virgo (Mercury is the ātmakāraka placed in vargottama in Virgo navamsha). Two malefic planets Rahu & Sun (eclipse combination) are in trines to the kārakamsa indicating that the native is a māntrika. Jupiter is placed in debility (vargottama) in Capricorn afflicted by these malefic planets. The Guru-candāla yoga indicates that the knowledge could be used for evil purposes like killing enemies (human beings). The aspect of Venus (natural benefic) on the kārakamsa tends to mollify and make him use the knowledge for good purposes.

Not getting into the misuse of the knowledge, when in jail the native announced that Ganesha would drink milk at all temples and urged people to offer milk. A strange phenomenon occurred when on the 21 September 1995 millions of people all over the world reported that they offered milk to various Ganesha idols and that all of them drank the milk. There was some controversy, but it is noteworthy that the native was under Saturn dasha, Ketu antardashas, Venus pratyantara dasha, Rahu sūksma dasha and Jupiter prāna dasha. The involvement of the first three planets Saturn, Venus & Ketu in the tapasvi yoga shows that the native would have done some sort of a penance to achieve this miracle of sorts, and the involvement of the Rahu & Jupiter combination shows the use of his powers as a māntrika.

Pālana Devatā

The Pālana Devatā is signified by the Moon and is responsible for guiding the activities of the members of the family in their material life. He looks after the individual during the present birth. Jaimini spells out the method of locating the deity in the sixth from the Amatya Karaka (in the Navamsa) in the same basis as the twelfth from the AK. It is for this reason that the profession of the parent was advised to the natives in days of yore. However, in modern day charts, this feature may not be present and the Pālana devatā will have to be determined for each chart. This deity should be favorable for good livelihood and financial success.

Footnotes

9. Amatya Karaka is the second among the Chara Karaka in the eight planet scheme. Jaimini teaches ‘amatya dāse caivam’.

Table 6: Planets & deities

Planet	Parāsara	Jaimini	Harihara et.al.
Sun	Agni	Shiva	All signs shiva
Dual sign: 1st dreskāna Ganapati			
Dual sign: 2nd dreskāna Skanda			
Moon	Jala	Gauri	Strong Gauri
Weak Kālī			

Weak in Mars sign/amsa Camundä

Mars Skanda Skanda Male signs Skanda & Bhairava

Female signs Camundä, Bhadrakäli etc.

Mercury Visnu Visnu Movable & dual signs Visnu avatära

Fixed sign: 1st dreskänä Rāma

Fixed sign: 2nd & 3rd dreskänä Krisna

Jupiter Indra Sambashiva All signs Mahävisnu, Jagannath

Venus Saci Laksmi Satva signs Annapūrna

Rajas signs Laksmi

Tamas signs Yaksi

Saturn Brahma Visnu All signs shästa & krita

Rahu Durgä All signs Sarpa (snake deity)

Ketu Ganapati All signs Ganapati

Footnotes

10. Skanda is Kartikeya, the warrior son of Shiva.

11. The Satwik planets are the Sun (Leo), Moon (Cancer) and Jupiter (Pisces & Sagittarius). The Rajas Planets are Mercury (Virgo & Gemini) and Venus (Taurus & Libra). The Tamas Planets are Mars (Aries & Scorpio) and Saturn (Capricorn & Aquarius). This should not be mistaken with the natural nature of the signs on the basis of Movable (Rajas), Fixed (Tamas) and Dual (Satwik).

Guru Devatä

The navamsha sign of the bhrätrikäraka itself is seen for the Guru devatä or spiritual guide & teacher of the chart. The Guru(s) are indicated by the bhrätrikäraka as well as the planets conjoining and aspecting it in the navamsha. These Guru(s) would be teaching dharma, jyotisha and/or such subjects related to spirituality (Sun) or vedäiga (Jupiter). Guru(s) in other areas are to be seen in other divisional charts. The strength of planetary influence on the concerned house should be seen on the basis of rules given above.

Aprakash Grahas, Upagrahas & Pranapada

In Brhat Parashara Hora Shastra 3rd chapter (Santhanam Ed.), Maharishi Parashara enumerates about 5 Aprakash Grahas, 5 Upagrahas and Pranapada. These affect the life of the native at a very subtle level, since these Upagrahas do not have body of their own and behave like shadowy planets. The effects can be visible not only in the dasa of the planets associating with them, but also during the whole life of the native, which can be modified by the influences of the dasas etc. The importance of these bodies can be seen from the place where these are described. They are described in the same chapter where the Grahas (planets) are described. Thus Maharishi wanted us to check the influences of these planets as well in addition to the visible planets to delineate horoscope in details.

Important Terms and Concepts:

1 day = 24 hrs = 60 Ghati

1 Hr = 2.5 Ghati;

1 Ghati = 60 Vighati;

1 min = 2.5 Vighati

Ista Kala = Birth time - Sunrise/ Sunset (Time elapsed after sunrise or sunset)

Ista Ghati = Istā Kala measure in ghati

Dinamana = Duration of the day = Sunset - Sunrise

Ratrimana = Duration of the night = Sunrise of next day - Sunset

Sunrise Definition = Apparent rise of upper limb of Sun (as seen on a clear day)

References from Brhat Parashari Hora Shastra (chapter 3)

त्र्यंशाद्यविश्वभागैश्च चतुर्भिः सहितो रविः।

धूमो नाम महादोषः सर्वकर्मविनाशकः॥ ६१॥

tryaṁśādyaviśvabhāgaiśca caturbhaiḥ sahito raviḥ |
dhūmo nāma mahādoṣaḥ sarvakarmavināśakaḥ || 61||

धूमो मण्डलतः शुद्धो व्यतीपातोऽत्र दोषदः।

सषड्भोऽत्र व्यतीपातः परिवेषोऽतिदोषकृत्॥ ६२॥

dhūmo maṇḍalataḥ śuddho vyatīpāto'tra doṣadaḥ |
saṣadbho'tra vyatīpātaḥ pariveṣo'tidoṣakṛt || 62||

परिवेषश्च्युतश्चक्रादिन्द्रचापस्तु दोषदः।

वित्र्यंशास्यष्टिभागाध्यश्चापः केतुखगोऽशुभः॥ ६३॥

pariveṣaścyutaścakrādīndracāpastu doṣadaḥ |
vitryaṁśāsyasṭhibhāgādhyāścāpaḥ ketukhago'subhaḥ || 63||

एकराशियुतः केतुः सूर्यतुल्यः प्रजायते।

अप्रकाशग्रहाश्चैते पापा दोषप्रदाः स्मृताः॥ ६४॥

ekarāśiyutaḥ ketuḥ sūryatulyaḥ prajāyate |
aprakāśagrahāścaite pāpā doṣapradāḥ smṛtāḥ || 64||

61-64. Aprakash Grahas. Add 4 Rāśis 13 degrees and 20 minutes of arc to Sūrya's longitude at a given moment to get the exact position of the all inauspicious Dhoom. Reduce Dhoom from 12 Rāśis to arrive at Vyatipāt. Vyatipāt is also inauspicious. Add six Rāśis to Vyatipāt to know the position of Parivesh. He is extremely inauspicious. Deduct Parivesh from 12 Rāśis to arrive at the position of Chap (Indra Dhanus), who is also inauspicious. Add 16 degrees 40 minutes to Chap, which will give Ketu (UpaKetu), who is a malefic. By adding a Rāśi to UpaKetu, you get the original longitude of Sūrya. These are the Grahas, devoid of splendour, which are malefics by nature and cause affliction.

सूर्येन्दुलग्नगेष्वेषु वंशायुर्जननाशनम्।

इति धूमादिदोषाणां स्थितिः पद्मासनोदिता॥ ६५॥

sūryendulagnageṣveṣu vaṁśāyurjñānanāśanam |
iti dhūmadidoṣāṇām sthitiḥ padmāsanoditā || 65||

65. Effects of Sub-Grahas. If one of these afflicts Sūrya, the native's dynasty will decline, while Candr and Lagn, respectively, associated with one of these, will destroy the longevity and wisdom. So declared Lord Brahma, the Lotus-Born.

रविवारादिशन्यन्तं गुलिकादि निरूप्यते।

दिवसानष्टधा भक्त्वा वारेणाद् गणयत् क्रमात्॥ ६६॥

ravivārādiśanyantaṁ gulikādi nirūpyate |
divasānaṣṭadhā bhaktvā vāreṇāḍ gaṇeyat kramāt || 66||

अष्टमौऽशो निरीशः स्याच्छन्यंशो गुलिकःस्मृतः।

रात्रिमप्यष्टधा कृत्वा वारेणात् पञ्चमादितः॥ ६७॥

aṣṭmoṁśo nirīśaḥ syācchanyaṁśo gulikaḥsmṛtaḥ |
rātrimapyāṣṭadhā kṛtvā vāreṇāṭ pañcamāditāḥ || 67||

गणयेदष्टमः खण्डो निष्यतिः परिकीर्तितः।

शन्यंशो गुलिकः प्रोक्तो रव्यंशः कालसंज्ञकः॥ ६८॥

gaṇayedāṣṭamaḥ khaṇḍo niṣyatiḥ parikīrtitaḥ |
śnyaṁśo gulikaḥ prokto ravyaṁśaḥ kālasamjñakaḥ || 68||

भौमांशो मृत्युरादिष्टो गुर्वशो यमघण्टकः।

सोम्यांशोऽर्धप्रहरकः स्वस्वदेशोद्भवः स्फुटः॥ ६९॥

bhaumāṁśo mṛtyurādiṣṭo gurvaṁśo yamaghāṇṭkaḥ |
somyāṁśo'rdhapraharakaḥ svasvadeśodbhavaḥ sphuṭaḥ || 69||

66-69. Calculations of Gulika and other upagrahas: The portions of Sūrya etc. up to Śani denote the periods of Gulik and others. Divide the day duration (of any week day) into eight equal parts. The eighth portion is Lord-less. The seven portions are distributed to the seven Grahas commencing from the Lord of the week day, while 8th portion governed by Gulika. Similarly make the night duration into eight equal parts and distribute these, commencing from the Lord of the 5th. Here again, the eighth portion is Lord-less and represent the portion of Gulika. Sūrya's portion is Kaal, Mangal's portion is Mrityu, Guru's portion is Yamaghantak and Budh's portion is Ardhaprahar. These durations differently apply to different places (commensurate with variable day and night durations).

गुलिकेष्टवशाल्लग्नं स्फुटं यत् स्वस्वदेशजम्।

गुलिकं प्रोच्यते तस्माज्जातकस्य फलं वदेत्॥ ७०॥

gulikeṣṭavaśāllagnaṁ sphuṭaṁ yat svasvadeśajam |
gulikaṁ procyate tasmājjātakasya phalaṁ vadet || 70||

70. Gulika's Position. The degree, ascending at the time of start of Gulika's portion (as above), will be the longitude of Gulika at a given place. Based on this longitude only, Gulika's effects for a particular nativity is estimated.

गुलिकेष्टवशाल्लग्नं स्फुटं यत् स्वस्वदेशजम्।

गुलिकं प्रोच्यते तस्माज्जातकस्य फलं वदेत्॥ ७०॥

gulikeṣṭavaśāllagnaṁ sphuṭaṁ yat svasvadeśajam |
gulikaṁ procyate tasmājjātakasya phalaṁ vadet || 70||

भांशपादसमैः प्राणैश्चराद्यर्कत्रिकोणभात्।

उदयादिष्टकालान्तं यद्गं प्राणपदं हि तत्॥ ७१॥

bhāṁśapādasamaiḥ prāṇaiścarādyarkatrikoṇabhāt |
udayādiṣṭakālāntaṁ yadbhaṁ prāṇapadaṁ hi tat || 71||

स्वेष्टकालं पलीकृत्य तिथ्याप्तं भादिकं च यत्।

चरागद्विभसंस्थेऽर्के भनौ युङ् नवमे सुते॥ ७२॥

sveṣṭakālaṁ palikṛtya tithyāptaṁ bhādikaṁ ca yat |
carāgadviḥhasaṁsthe'rke bhanau yuṅ navame sute || 72||

स्फुटं प्राणपदाख्यं तल्लग्नं ज्ञेयं द्विजोत्तम।

लग्नाद् द्विकोणे तुर्ये च राज्ये प्राणपदं तदा॥ ७३॥

sphuṭaṁ prāṇapadākhyam tallagnaṁ jñeyam dvijottama |
lagnād dvikoṇe turye ca rājye prāṇapadaṁ tadā || 73||

शुभं जन्म विजानीयात्तथैवैकादशेऽपि च।

अन्यस्थाने स्थितं चेत् स्यात् तदा जन्माशुभं वदेत्॥ ७४॥

śubhaṁ janma vijāniyāttathaivaikādaśe'pi ca |
anyasthāne sthitaṁ cet syāt tadā janmāśubhaṁ vadet || 74||

71-74. Calculation of Pranapad: Convert the given time into Vighatis and divide the same by 15. The resultant Rāśi, degrees etc. be added to Sūrya, if he is in a Movable Rāśi, which will yield Pranapad. If Sūrya is in a Fixed Rāśi, add 240 degrees additionally and, if in a Dual Rāśi, add 120 degrees in furtherance to get Pranapad. The birth will be auspicious, if Pranapad falls in the 2nd, 5th, 9th, 4th, 10th, or 11th from the natal Lagn. In other Bhavas Pranapad indicates an inauspicious birth.

I: NON-LUMINOUS (APRAKASH) GRAHAS

The five Aprakash Grahās namely Dhuma, Vyatipata, Parivesh, Indrachapa and Upaketu (Sikhi) are calculated based on the longitude of the Sun at time of birth or Prasna.

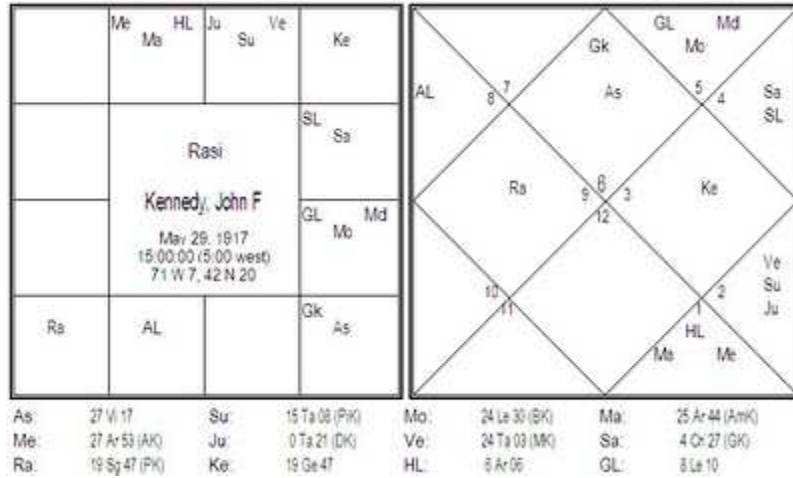
These Grahās are devoid of splendor, are malefic by nature and cause affliction. The method of calculating these non luminous planets is as under:

Dhuma	= 133d 20' + Sun
Vyatipata (Pata)	= 360d - Dhuma

Paridhi (Parivesha) = 180d + Vyatipata
Chapa (Indrachapa/ Kodanda) = 360d - Paridhi
Upaketu = 16d 40' + Chapa

Illustration

1. Find Aprakash grahas in the horoscope



Sun's longitude = Ta 15d 08m = 1s 15d 8m = 45d 8m
 1. Dhuma = 133d 20m + 45d 8m = 178d 28m = 5s 28d 28m
 2. Vyatipata = 360d - 178d 28m = 181d 32m = 6s 1d 32m
 3. Paridhi = 180d + 181d 32m = 361 d 32m = 0s 1d 32m
 4. Chapa = 360 - 1d 32m = 358d 28m = 11s 28d 28m
 5. Upaketu = 16d 40m + 358d 28m = 375d 28m = 0s 15d 08m

To verify the correctness of the computation, add 1 sign to Upaketu to arrive at Sun's longitude

Jagannatha Hora software gives the following values for the Aprakash grahas:

Body	Longitude	Nakshatra	Pada	Rasi	Nav
Sun - PiK	15 Ta 08' 26.62"	Rohi	2	Ta	Ta

Dhooma	28	Vi	28'	26.62"	Chit	2	Vi	Vi
Vyatipata	1	Li	31'	33.38"	Chit	3	Li	Li
Parivesha	1	Ar	31'	33.38"	Aswi	1	Ar	Ar
Indra Chapa	28	Pi	28'	26.62"	Reva	4	Pi	Pi
Upaketu	15	Ar	08'	26.62"	Bhar	1	Ar	Le

II UPAGRAHAS

Each day and night can be divided into 8 equal parts called yamardha. 7 of the 8 Yamardhas are governed by the weekday lords in the order of the weekdays from Sun to Saturn whereas the part after Saturn is unlorded. The Yamardhas for the day and night are to be found out separately based on the dinamana (duration of the day) and ratrimana (duration of night).

Calculation:

Step I: If the birth is before sunset, then find the duration of the day and if the birth is after sunset, then find the duration of the night.

Step II: Divide the day duration or night duration with 8 to get the 8 yamas of the day or night. The Yama starting at Sunrise is lorded by the weekday lord, whereas the Yama starting at Sunset is lorded by the 5th planet from the weekday lord in the weekday order. Thus on Sunday, the first Yama at Sunrise is lorded by Sun, whereas the first Yama at Sunset is lorded by Jupiter, who is the 5th weekday lord counted from Sun. The subsequent yamas are governed by the subsequent weekday lord.

Step III: Find the ascendant at the time of rising of the Upagrahas. However, even though Maharishi Parashara has tied the rising of the Upagrahas to the yamardhas, he has not however mentioned what portion of the yamardhas, the Upagrahas rise. However, classics such as Uttara Kalamrita by Kalidasa give the clue. According to that, duration of the day is to be divided into 32 equal parts; then Mandi shall rise on different days in following parts:

Mandi :

Time	Su	Mo	Tu	We	Th	Fr	Sa
Day	26	22	18	14	10	6	2
Night	10	6	2	30	26	22	18

This means that on Sunday, Mandi shall rise after the completion of 26th part, i.e. in the 27th part, similarly on Monday, Mandi rises in the 23rd part and on Saturday it rises at the commencement of the 3rd part. Thus Mandi rises in the middle portion of Saturn's part each day.

This can be extended to other Upagrahas of other planets such as Kala for Sun, Mrtyu for Mars, Ardha-prahara for Mercury and Yamaghantaka for Jupiter.

Thus the Upagrahas shall rise in the following parts on different days

Kala:

Time	Su	Mo	Tu	We	Th	Fr	Sa
Day	2	30	26	22	18	14	10
Night	14	10	6	2	30	26	22

Mrttyu:

Time	Su	Mo	Tu	We	Th	Fr	Sa
Day	10	6	2	30	26	22	18
Night	22	18	14	10	6	2	30

Ardha-prahara:

Time	Su	Mo	Tu	We	Th	Fr	Sa
Day	14	10	6	2	30	26	22
Night	26	22	18	14	10	6	2

Yama-ghantaka:

Time	Su	Mo	Tu	We	Th	Fr	Sa
Day	18	14	10	6	2	30	26
Night	2	30	26	22	18	14	10

Steps for computation of Upagrahas:

Step 1: Find the day or night birth and find the value for the Upagraha against the weekday. Call it “Upagraha Rising Value”

Step 2: Find the time of rise using the following formula: Duration of day or night * Upagraha rising value / 32.

Step 3: Find the ascendant rising at the time arrived.

Upagraha Longitude

Asdt. rising at (Sunrise + Day duration * Upagraha rising value / 32)

For night birth consider Sunset instead of Sunrise and Night duration, instead of day duration.

Steps for computation of Gulika

Since Gulika rises at the end of Saturn’s portion or beginning of un-lorded portion, following formula can be used for finding it.

Step 1: Find the day or night birth and find the value for the Gulika against the weekday. Call it “Gulika Rising Value”. The values are as follows:

Time	Su	Mo	Tu	We	Th	Fr	Sa
Day	2	3	4	5	6	7	1
Night	6	7	1	2	3	4	5

Step 2: Find the time of rise using the following formula: Duration of day or night * Upagraha rising value / 8.

Step 3: Find the ascendant rising at the time arrived.

Gulika’s Longitude

Asdt. rising at (Sunrise + Day duration * Gulika rising value / 8)

For night birth consider Sunset instead of Sunrise and Night duration, instead of day duration.

Illustration:

1. Find Gulika in the horoscope

Sunrise: 4:14:20 = 4.2388

Sunset: 19:10:39 = 19.1775

Since the birth is in day, we need to find the duration of the day, which is $19.1775 - 4.2388 = 14.9387$ hrs

Duration of 1 yama in day is $14.9387 / 8 = 1.8673$ hrs

Weekday lord: Mars

The yamardhas of the day shall rise in the order of Mars -> Merc -> Jup -> Ven -> Sat -> Unlorded yamardha (Gulika's yamardha) -> Sun -> Moon.

The yama# of the unlorded part is 6th yama. The rising time of the 6th yama shall be $5 * \text{yama duration} + \text{Sunrise} = 5 * 1.8673 + 4.2388 = 13.5753 = 13:34:31$. This time is called Gulikodaya (Gulika+Udaya) Kala or the rising time of Gulika.

The Lagna rising at that time is 100 35' 28" Virgo.

Thus the steps of computation of Gulika are

1. Gulikodaya Kala = Sunrise + (Gulika's yamardha - 1) * yama duration
2. Gulika = Ascendant rising at Gulikodaya Kala.

2. Find Kala, Mrtyu, Ardhaprahara, Yamaghantaka and Mandi

2.1. Find Kala

Weekday = Tuesday

Day/ Night birth = Day birth

Duration of day = 14.9387 hrs

Upagraha rising value = 26

Kala:

Time	Su	Mo	Tu	We	Th	Fr	Sa
Day	2	30	26	22	18	14	10
Night	14	10	6	2	30	26	22

Rising time of Kala

= Sunrise + (Day duration * Upagraha Value / 32)

= $4.2388 + (14.9387 * 26 / 32)$

= $4.2388 + 12.1376$

= 16.3764

= 16:22:35

Lagna rising at 16:22:35
= Li 13:17:57 (longitude of Kala)

2.2. Find Mrtyu

Weekday = Tuesday
Day/ Night birth = Day birth
Duration of day = 14.9387 hrs
Upagraha value = 2

Mrtyu:

Time	Su	Mo	Tu	We	Th	Fr	Sa
Day	10	6	2	30	26	22	18
Night	22	18	14	10	6	2	30

Rising time of Mrtyu
= Sunrise + (Day duration * Upagraha Value / 32)
= 4.2388 + (14.9387 * 2 / 32)
= 4.2388 + 0.9336
= 5.1725 hrs
= 5: 10: 21

Lagna rising at 5: 10: 21
= Ta 28:50:13 (longitude of Mrtyu)

2.3. Find Ardhaprahara

Weekday = Tuesday
Day/ Night birth = Day birth
Duration of day = 14.9387 hrs
Upagraha rising value = 6

Ardha-prahara:

Time	Su	Mo	Tu	We	Th	Fr	Sa
Day	14	10	6	2	30	26	22
Night	26	22	18	14	10	6	2

Rising time of Ardhaprahara
= Sunrise + (Day duration * Upagraha Value / 32)
= 4.2388 + (14.9387 * 6 / 32)
= 4.2388 + 2.8010
= 7.0398 hrs
= 7: 2: 23

Lagna rising at 7: 2: 23
= Ge 23:53:17 (longitude of Ardhaprahara)

2.4. Find Yamaghantaka

Weekday = Tuesday
Day/ Night birth = Day birth
Duration of day = 14.9387 hrs
Upagraha rising value = 10

Yamaghantaka:

Time	Su	Mo	Tu	We	Th	Fr	Sa
Day	18	14	10	6	2	30	26
Night	2	30	26	22	18	14	10

Rising time of Yamaghantaka

= Sunrise + (Day duration * Upagraha Value / 32)
 = 4.2388 + (14.9387 *10/ 32)
 = 4.2388 + 4.6683
 = 8.9071 hrs
 = 8: 54: 25

Lagna rising at 8: 54: 25
 = Cn 16:08:29 (longitude of Yamaghantaka)

2.5. Find Mandi

Weekday = Tuesday
 Day/ Night birth = Day birth
 Duration of day = 14.9387 hrs
 Upagraha rising value = 18

Mandi:

Time	Su	Mo	Tu	We	Th	Fr	Sa
Day	26	22	18	14	10	6	2
Night	10	6	2	30	26	22	18

Rising time of Mandi
 = Sunrise + (Day duration * Upagraha Value / 32)
 = 4.2388 + (14.9387 *18/ 32)
 = 4.2388 + 8.4030
 = 12.6418 hrs
 = 12: 38: 30

Lagna rising at 12: 38: 30
 = Leo 29:37:22 (longitude of Mandi)

Jagannatha Hora software gives the following values for the Upagrahas:

Body	Longitude	Nakshatra	Pada	Rasi	Nav
Kaala	13 Li 17' 58.28"	Swat	2	Li	Cp
Mrityu	28 Ta 50' 19.41"	Mrig	2	Ta	Vi
Artha Prahara	23 Ge 53' 25.62"	Puna	2	Ge	Ta
Yama Ghantaka	16 Cn 08' 40.05"	Push	4	Cn	Sc
Maandi	29 Le 37' 28.10"	UPha	1	Le	Sg
Gulika	10 Vi 35' 35.97"	Hast	1	Vi	Ar

Planets vs. Aprakash Grahas and Upagrahas.

In the following verse in Jaitaka Parijata, Vaidyanath Dikshita, associates the Upagrahas with different planets:

%pçh -anumuoçha kò)làda> Syu,
 ³mz> kalpirixxUmaxRàharahya ymk.
 upagraha bh~numukhagrah~Õp~ k~I~daya× kaÿ÷aphalaprad~× syu |
 kramapa× k~laparidhidh~m~rdhaprah~r~hay~ yamakaõ÷akakodaõýam~ndip~topaketava× ||

He says that the Upagrahas are lorded by Sun to Ketu and they bestow painful results to the native. The lordship is Kala, Paridhi, Dhuma, Ardhaprahara, Yamaghantaka, Kodanda, Mandi, Pata, Upaketu respectively assigned to Sun to Ketu in the weekday order.

Rearranging the lordship for aprakash grahas and Upagrahas, we arrive at the following list.

Aprakash Grahas:

Mars	- Dhuma
Moon	- Paridhi/ Parivesha
Venus	- Kodanda/ Indrachapa
Rahu	- Pata / Vyatipata
Ketu	- Upaketu

Upagrahas:

Sun	- Kala
Mars	- Mrtyu
Jupiter	- Yamaghantaka
Mercury	- Ardhaprahara
Saturn	- Gulika
Saturn	- Mandi

Dignities of Upagrahas

Keeranuru Nataraja of Jatakalankaram (Tamil version) gives Rāsis of dignities for these UpaGrahas and Gulik etc. which are as follows

Upagraha	Exaltation	Debilitation	Swakshetra	Malefic sign
Dhuma	Leo	Aquarius	Capricorn	Aries, Scorpio
Vyatipat	Scorpio	Taurus	Gemini	Libra
Parivesh	Gemini	Sagittarius	Sagittarius	Pisces
Indrachapa	Sagittarius	Gemini	Cancer	Cancer
Upaketu	Aquarius	Leo	Cancer	Aries, Scorpio
Gulika	-	-	Aquarius	-
Yamaghantaka-	-	-	Sagittarius	-
Ardhaprahara-	-	-	Gemini	-
Kala	-	-	Capricorn	-
Mrtyu	-	-	Scorpio	-

If the Upagrahas are placed in dignity, their evil effects are reduced.

III PRANAPADA

Pranapada traverses a sign in 15 Vighatis. We know that the Lagna approximately traverses a sign with a rate of 5 ghati or 300 vighati. This shows that the Pranapada Lagna moves at the speed 20 times faster than the Lagna.

Calculation

Step I: Find the Ista Ghati . Multiply this with 60 to find the Vighati elapsed after Sunrise. Alternatively this can be found by multiplying the hrs elapsed after sunrise to birth with 150, to get the Vighati.

Step II: The Ista Kala in Vighati is divided by 15 and resultant is to be converted in Rashis (Signs), Degrees, minutes etc. and be added to the longitude of the Sun at the time of Sunrise. This shows that how much signs the Pranapada Lagna has traversed from Sunrise @ 15 Vighatis per sign.

Step III: The Pranapada Lagna is always counted from the Movable sign in trine to Sun. Thus, if Sun is in movable sign, the final longitude will straight away yield Pranapada; if the Sun is in

dual sign; add 120 Degree and if in fixed Sign add 240 degree additionally to get Pranapada.

Since the Pranapada indicates the life energy, it is always counted from a movable sign, from Sun, the giver of Life.

Illustration

Sunrise Time = 5:30:31

Longitude of Sun at sunrise = Le 7d 55' 32.10"

Step I: Ishta Kala = 14:32:44 – 5:30:31 = 14.545 – 5.5086 = 9.0314 Hrs = 1354.71 Vighati (Hrs*150)

Step II: 1354.71/15 = 90.314 = 90 signs 9d 25m 12s = 6s 9d 25m 12s (expunging multiples of 12)

Step III: Add Sun's Degree with the degrees arrived at step II. This comes out to be 17d 20'. The No. of signs to be counted from the Movable sign in trine to Sun in Leo, should indicate the Pranapada Lagna. The movable sign in trine to Sun is Aries and counting 6 signs from Aries it comes to Libra. Thus the Pranapada becomes Li 17d 20'.

UPAGRAHA RESULTS

DHUMA

1st House

- > Valorous
- > Endowed with beautiful eyes
- > Serious, reserved
- > Wicked
- > Extremely short tempered
- > Watery grave if in a watery sign

2nd House

- > Sickly
- > Wealthy
- > Troubles with a limb represented by the sign in 2nd house
- > Dull witted
- > Lack virility
- > Speech troubles

3rd house

- > Intelligent
- > Valorous
- > Generous
- > Sweet spoken
- > Wealthy
- > Religious
- > Weakness in the body part represented by the sign

4th House

- > Sorrowful being rejected by the partner
- > Well versed in shastras
- > Belongs to a lineage of priests who are well versed in Yagnas (fire)

sacrifice)

5th house

- > Limited progeny
- > Devoid of wealth
- > Honorable
- > Shall eat anything
- > Belligerent

6th House

- > Valorous
- > Strong
- > Famous
- > Free from diseases
- > Destroyer of enemies
- > Troubles from animals

7th House

- > Penniless
- > Extremely passionate
- > Extra marital relationship
- > Lethargic
- > Troubles in marriage
- > Marriage with low caste

8th House

- > Lack courage
- > Enthusiastic
- > Truthful
- > Disliked by others
- > Hard hearted
- > Selfish
- > Engaged in evil activities
- > Punishment

9th House

- > Endowed with children and fortune
- > Wealthy
- > Honorable
- > Kind
- > Religious
- > Well disposed to his relatives
- > Opposed by family elders

10th House

- > Endowed with children and fortune
- > Ever cheerful
- > Intelligent
- > Truthful
- > Troubles from fire (electricity, lightning etc.)

11th House

- > Endowed with wealth, grains and gold
- > Pleasant looking
- > Knowledge of arts & music
- > Modest
- > Endowed with many houses

12th House

- > Immoral
- > Indulge in sinful acts
- > Interested in others' wives
- > Addicted to vices
- > Unkind
- > Crafty
- > Travel abroad
- > Prosper in foreign land

VYATIPATA

1st House

- > Troubled by miseries
- > Cruel
- > Destructive
- > Foolish
- > Opposition with relatives
- > Health troubles throughout
- > Skin diseases

2nd House

- > Wicked & Crook
- > Bilious
- > Materialistic
- > Ungrateful
- > Sinful
- > Eloquent speech

3rd House

- > Determined
- > Warrior
- > Generous
- > Wealthy
- > Dear to king
- > Head of army
- > Educated & Knowledgeable
- > Skillful in music

4th House

- > Diseased
- > Bereft of progeny
- > Unfortunate
- > Endowed with landed property and houses
- > Engaged in agriculture or animal husbandry
- > Wealthy

5th House

- > Indigent
- > Pleasant appearance
- > Imbalances of humor
- > Hardhearted
- > Bereft of progeny
- > Unworthy children (if there)

6th House

- > Destroyer of enemies

- > Strong
- > Skillful in wielding many kinds of weapons
- > Knowledgeable in Arts
- > Peaceful
- > Marital troubles
- > Bad behaviors with spouse

7th House

- > Penury
- > Bereft of wife and children
- > Unhappy
- > Passionate
- > Shameless
- > Troubled with debts

8th House

- > Deformity of eyes
- > Ugly
- > Unfortunate
- > Insults Brahmins
- > Blood disorders
- > Occult knowledge

9th House

- > Engaged many things
- > Many friends
- > Famous
- > Sweet spoken
- > Liked by opposite sex
- > Unfortunate
- > Irreligious

10th House

- > Wealthy
- > Engaged in religious activities
- > Extremely wise
- > Visionary
- > Wounds from various means

11th House

- > Excessively wealthy
- > Honored by Govt.
- > Truthful
- > Firm and determined
- > Endowed with many horses
- > Interested in music
- > High position

12th House

- > Angry
- > Skillful in many activities
- > Physically disabled
- > Unfaithful to own religion & convert to other religion
- > Hate kith & kin
- > Inter-caste marriage
- > Works as servant

PARIDHI

1st house

- > Knowledgeable
- > Truthful
- > Peaceful
- > Wealthy
- > Endowed with children
- > Cleanliness
- > Charitable
- > Dear to elders and guru
- > Danger from poisonous animals
- > Violent death
- > Difficulties in life
- > Mental grief
- > Troubled with debts

2nd house

- > Wealthy and famous
- > Pleasant appearance
- > Materialistic
- > Happy
- > Religious
- > Leader of community
- > Immovable properties
- > Profits from agriculture
- > Ancestral wealth
- > Becomes rich after constructing house

3rd House

- > Dear to wife
- > Pleasant appearance
- > Endowed with many relatives
- > Respectful to elders & guru
- > Do things without much thought
- > Insulted by others
- > Discontinue education
- > Wander for studies
- > Becomes lunatic due to studying more than capacity

4th house

- > Ever cheerful
- > Well wisher of even enemies
- > Amicable
- > Skillful in music and singing
- > Suspension due to mistakes in job
- > Financial embezzlement
- > Cheater
- > Punishment

5th House

- > Blessed by goddess Laxmi
- > Virtuous
- > Popular in the community
- > Religious
- > Dear to wife
- > Live far from birthplace
- > Obstacles

6th house

- > Wealthy
- > Endowed with children
- > Materialistic
- > Well wisher to others
- > Destroyer of enemies
- > Cheater

7th House

- > Limited children (alpasantanayukta)
- > Devoid of happiness
- > Dumb
- > Extremely cruel
- > Wife suffers due to manifold diseases
- > No business will be done in front of the person
- > Suffer theft and larceny
- > Suffer due to black magic
- > Lose an eye

8th House

- > Occupied in spiritual thoughts
- > Endowed with Sattva Guna
- > Peaceful
- > Strong
- > Determined
- > Religious
- > Suffer theft and larceny
- > Severely injured
- > Surgery

9th house

- > Endowed with children
- > Blissful
- > Good natured
- > Wealthy
- > Lack passion
- > Honorable
- > Easily contented
- > Get doubted by superior and get punished for mistakes, he is not responsible
- > Does not respect elders in the house
- > Do things which are not according to one's Dharma
- > Create enmity with the people who help them

10th house

- > Well versed in various arts disciplines
- > Materialistic
- > Strong
- > Devoid of anger
- > Learned in all shastras
- > Respects everybody
- > Help the needy
- > Engaged in religious activities
- > Construct temple
- > Earn from religious activities

11th house

- > Enjoy company of women
- > Virtuous
- > Intelligent
- > Deal to his people
- > Suffer due to digestive disorders (such as acidity etc.)
- > Unable to convince others
- > Illogical arguments

12th House

- > Lack happiness
- > Mischievous
- > Spendthrift
- > Dishonor elders and gurus
- > Suffer due to secret diseases
- > Difficulties in getting cured
- > Heavy expenditure on health

INDRACHAPA

1st House

- > Endowed with wealth, grains & gold
- > Grateful
- > Truthful
- > Amicable
- > Devoid of any weaknesses or vices
- > Perennial health troubles

2nd House

- > Affable
- > Modest
- > Extremely wise
- > Pleasant appearance
- > Religious
- > Does not heed to advices of elders, wise men and well wishers
- > Cannot keep secrets

3rd House

- > Miserly
- > Well versed in Arts
- > Thievish
- > Devoid of some limbs
- > Devoid of friends and well wishers
- > Ill repute due to mistakes in job
- > Convolutd in household matters,
- > Does not perform religious activities of the forefathers
- > Divert to bad walks of life

4th House

- > Endowed with cattle & grains
- > Free from diseases
- > Honored by the king
- > Modest
- > Cheat and con others
- > Embezzle funds
- > Take bribe

5th House

- > Visionary
- > Devout
- > Affable
- > Skillful in various areas
- > Knowledgeable
- > Highly educated
- > Prosper in education field
- > Research activities or Scientist
- > Come out of any difficult situation.

6th House

- > Destroyer of enemies
- > Clever & cunning
- > Blissful
- > Successful and prosperous in all kinds of jobs
- > Troubled by enemies in job
- > Unfinished jobs
- > Suffer black magic by enemies

7th House

- > Virtuous
- > Well versed in shastras
- > Religious
- > Dear to people
- > Break in Family life
- > Trouble in generative organs
- > No comforts from marital life
- > Cheated by trustworthy females
- > May lose limb due to surgery
- > May suffer from black magic

8th House

- > Engaged in others work
- > Cruel
- > Interested in other's wives
- > Disabled
- > Unfulfilled wishes
- > Troubled by bad dreams,
- > Unsuccessful and unfinished jobs
- > Incessant troubles

9th House

- > Perform penance (Tapasvi)
- > Chaste (Brahmacharya)
- > Extremely wise
- > Famous
- > Criminal mentality
- > Irreligious
- > Financial fraud
- > Punishment

10th House

- > Endowed with many children
- > Brilliant
- > Endowed with cattle
- > Famous

- > Hardship
- > Lesser gain for the efforts
- > Work as servant
- > Unable to repay debts

11th House

- > Free from diseases
- > Determined
- > Fiery disposition
- > Knowledgeable on mantras & weaponry
- > Affectionate to spouse
- > Capable & hardworking
- > Clear objective in life and achieve it
- > Clever to outdo others in anything

12th House

- > Shrewd
- > Egoistic
- > Evil in disposition
- > Shameless
- > Suffer poverty
- > Extra marital relationship
- > Engaged in illegal activities
- > Regal penalty
- > Imprisonment for cheating the govt.
- > Suspension for cheating
- > Lose property to the govt.

UPAKETU

1st house

- > Knowledgeable in various disciplines
- > Blissful
- > Eloquent
- > Dear to people
- > Fulfillment of desires and success
- > Hard working but even then not famous
- > Invite problems by helping others

2nd house

- > Poet
- > Learned
- > Honorable
- > Modest
- > Endowed with conveyances
- > Eloquent & affable (however speak only when required)
- > Amicable
- > Hardworking
- > Completes work at hand

3rd house

- > Evil & destructive
- > Cruel
- > Lean bodied
- > Suffer penury
- > Suffer with acute illnesses
- > Hardworking
- > Timid

- > Gets others affection
- > Speaks from nasal cavity

4th House

- > Pleasant appearance
- > Virtuous
- > Sattvik disposition
- > Interested in shastras
- > Well disposed towards others
- > Decorative
- > Cleanliness
- > Disciplined
- > Law abiding

5th house

- > Logician
- > Intelligent
- > Eloquent
- > Respectful to elders and gurus
- > Blissful
- > Knowledgeable on arts
- > Stomach problems
- > Heart troubles
- > Mentally unhappy
- > Twin birth (for females)

6th House

- > Ominous to maternal relatives
- > Destroyer of enemies
- > Endowed with many friends
- > Valorous
- > Splendorous
- > Sagacious
- > Go abroad for health reasons
- > Stagnancy in career

7th House

- > Interested in Gambling
- > Passionate
- > Materialistic
- > Attached to prostitutes
- > Difficulties in life and career
- > Suicidal tendencies
- > Injured by thieves and bandits

8th House

- > Engaged in sinful acts
- > Shameless
- > Lack happiness from marital partner
- > Take refuge to opposition
- > Adversities in life
- > Drown in debt
- > Suicidal tendencies (by taking poison)

9th House

- > Cheerful
- > Helpful to all living beings

- > Enthusiasm in religious activities
- > Jobs connected to bravery
- > Honored for bravery
- > Hardworking

10th House

- > Endowed with happiness & fortune
- > Dear to females
- > Charitable
- > Like company of the learned ones
- > Rise & subsequent fall in career
- > Fall from height

11th House

- > Wealthy
- > Fortunate
- > Valorous
- > Well versed in religious activities such as fire sacrifices
- > Engaged in righteous acts
- > Ever gainful

12th house

- > Engaged in sinful acts
- > Valiant
- > Doesn't respect others
- > Extra marital affairs
- > Short tempered
- > Bad dreams
- > Difficulties in life
- > Demotions in job
- > Foreign travels but unhappy
- > Invite problems by helping others
- > Regal fines for something he is not responsible

KAALA

1st House

- > Short tempered
- > Adventurous

2nd House

- > Obstacles in education
- > Lose property

3rd house

- > Hates relatives
- > Wealthy
- > Charitable

4th house

- > Troubled married life

5th House

- > Traveler
- > Works in forests and hilly regions
- > Unhappy family life

6th house

- > High position
- > Leader
- > Wealthy
- > Endowed with landed property

7th House

- > Prosecuted by govt. & superiors
- > Leaves his spouse and children.

8th house

- > Lack comforts of life
- > Lack happiness

9th House

- > Troubles to father
- > Respects Brahmins, learned ones, wife and children
- > Religious.

10th house

- > Minister or king
- > Endowed with all kinds of comforts

11th house

- > Powerful
- > Extremely rich

12th House

- > Away from family
- > Engage in evil activities and lose power & reputation
- > Lose house and property

ARDHAPRAHARA

1st House

- > Intelligent
- > Talks after proper thought
- > Knower of shastras

2nd House

- > Wealthy due to own intelligence
- > Good in debates

3rd house

- > Help from his siblings
- > Has a sense of suffering in life

4th House

- > Educated,
- > Wealthy
- > Happy in life

5th house

- > Friendship with Mantriaks
- > Endowed with wealth & property.

6th House

- > Short tempered
- > Belligerent and Harsh speech

7th house

- > Prosper after marriage

8th House

- > Respectable
- > Responsible
- > High position & authority

9th House

- > Good in debates
- > Interested in religious activities
- > Endowed with property

10th House

- > Educated,
- > Intelligent
- > Engaged in good deeds
- > Complete activities in hand

11th House

- > Respects & honors the truth
- > Endowed with wealth & property
- > Get co-operation

12th House

- > Some kind of unhappiness in the family life
- > Unfinished education
- > Regal fines

YAMAGHANTAKA

1st House

- > Fortunate

2nd House

- > Good in debates
- > Educated
- > Earns property

3rd House

- > Dishonor
- > May lose job
- > Siblings will prosper
- > Mistakes in fulfilling duties

4th House

- > Get landed property
- > Educated
- > Auspicious functions in house
- > Blessed by elders in the family

5th House

- > Suffer due to children
- > Educated

-> Advisory jobs in Govt.

6th House

- > Lazy and lethargic
- > Ill repute in career
- > Engaged in evil deeds with help of Mantriks

7th House

- > Will have good wife & children
- > Respectful
- > Keeps the family's honor

8th House

- > Earn due to day to day work

9th House

- > Engaged in religious activities
- > High position & authority
- > Endowed with wealth & property
- > Comforts from wife and children

10th House

- > Good status & position
- > Engaged in religious activities

11th House

- > Gains due to wife and children
- > Profits in business
- > Live abroad

12th House

- > Disliked by others, even wife and children leave him
- > Difficulties in earning livelihood

MANDI

1st house

- > Sickly
- > Lean bodied
- > Slowly complete work in hand
- > Prosper due to self effort

2nd House

- > Unkind
- > Inflict emotional pain on others
- > Vulgar speech
- > Belligerent

3rd House

- > Earns due to courage & bravery such as thieves, bandits, police officials, army men etc.
- > Unfriendly neighbors
- > Unhappiness from siblings
- > While traveling troubled due to unwanted talks

4th House

- > Uncomfortable life
- > Run away from material pursuits such as house, property, vehicles etc.

- > Enemies in job
- > Troubled relationship with relatives

5th House

- > Troubles in progeny
- > Ill repute due to children
- > Lack faith on guru and elders
- > Enmity with superiors in job and hence devoid of prosperity
- > Diseased
- > Lacks blessing of deity, even though worshipped by him

6th House

- > Hate his maternal family
- > Lack faith in his colleagues
- > Loan spent over on unnecessary things
- > Suffer due to others misbehavior
- > Unhappy in career

7th House

- > Uncontrollable passion
- > Ill repute due to immoral nature
- > Concerned for wife's health
- > Eagle's eye (looking for a prey)

8th House

- > Intelligent
- > Knowledgeable in Mantras & Tantras or other occult disciplines
- > Sickly
- > Surgery on some part of the body
- > Troubles from poison, weapon & fire

9th House

- > Irreligious
- > Con others in name of religion
- > Perform religious observances without devotion
- > Unhappy in life

10th House

- > Famous due to religious activities & good deeds
- > Helps the needy
- > Does activities with public interests in mind
- > Completes task at hand
- > Good reputation in family

11th House

- > Extremely rich
- > Endowed with landed property and material comforts
- > Profits from businesses
- > Extremely courageous
- > High position & authority in Govt. or such organizations

12th House

- > Bad dreams
- > Timid
- > Lose valuable things
- > Expenses are more than income
- > May lose one of his limbs

- > Suffer ill health due to black magic
- > Physical relationship with wicked women
- > Defective nails

GULIKA

1st House

- > Sickly
- > Lustful
- > Sinful
- > Crafty
- > Mischievous
- > Sorrowful
- > Epilepsy

2nd house

- > Unpleasant appearance
- > Sorrowful
- > Narrow minded
- > Addicted to vices
- > Shameless
- > Penniless
- > After 36 years of age the person goes abroad and become rich

3rd House

- > Pleasant appearance
- > Head of a village or town (such as mayor)
- > Righteous
- > Dear to wise men
- > Respected & honored by the king

4th House

- > Sickly
- > Devoid of happiness
- > Engaged in sinful acts
- > Suffer due to windy and bilious complaints
- > Unhappy domestic life

5th House

- > Insulted by others
- > Penniless
- > Short lived
- > Spiteful
- > Narrow minded
- > Lack virility
- > Subdued by the wife
- > Atheist
- > Unhappy in future life

6th House

- > Splendorous
- > Good natured
- > Dear to wife
- > Energetic
- > Determined
- > Devoid of enemies
- > Good health
- > Wealthy

7th House

- > Sinful
- > Extra marital affairs
- > Emaciated
- > Devoid of friends
- > Subdued by the wife
- > Live on wife's wealth
- > Poverty after marriage
- > Goes to abroad and wander for jobs

8th House

- > Tormented by Hunger
- > Emaciated
- > Sorrowful
- > Cruel
- > Extremely high temper
- > Hardhearted
- > Penniless
- > Bereft of virtues
- > Sickly
- > Unable to save even though the earnings are good
- > May get ill repute

9th House

- > Undergo many ordeals
- > Emaciated
- > Engaged in sinful and evil acts
- > Extremely hardhearted
- > Sluggish
- > Un-fortunate & ill fated

10th House

- > Endowed with children
- > Blissful
- > Materialistic
- > Worshipper of fire
- > Taken refuge to yogic and righteous path
- > Gets power, rewards & honor

11th House

- > Company of good women
- > Leader of his community
- > Well wisher of friends
- > Short stature
- > Regain lost property
- > Good income

12th house

- > Engaged in sinful acts
- > Disabled
- > Unfortunate
- > Lethargic
- > Associates with immoral women
- > Unhappy family life
- > May suffer due to black magic from enemies

PRANAPADA

1st House

- > Weak body
- > Sickly
- > Dumb (cant speak)
- > Dull witted
- > Lunatic
- > Disabled (defective limb)
- > Miserable

2nd house

- > Endowed with abundant grains
- > Wealthy
- > Many attendants
- > Many children
- > Fortunate

3rd House

- > Injurious & savage
- > Egoistic
- > Hardhearted
- > Very dirty
- > Devoid of respect for elders & gurus

4th House

- > Happy
- > Amicable
- > Truthful
- > Respects elders & gurus
- > Splendorous
- > Dear to wise men

5th House

- > Happy
- > Righteous
- > Kind

6th House

- > Subdued by his relatives and enemies
- > Severe digestive troubles
- > Unkind
- > Wicked
- > Sickly
- > Affluent
- > Short lived

7th House

- > Highly Jealous
- > Ever libidinous
- > Cruel
- > Endowed with evil thoughts

8th House

- > Afflicted by diseases
- > Troubled by the king (govt.)
- > Troubled by relatives, servants & sons

9th House

- > Endowed with sons
- > Very rich
- > Fortunate
- > Pleasant appearance
- > Serve others
- > Always satisfied
- > Clear sighted

10th House

- > Valiant
- > Intelligent
- > Skilful
- > Expert in carrying out royal orders
- > Worship gods

11th House

- > Famous
- > Virtuous
- > Wise
- > Materialistic
- > Wealthy
- > Fair-complexioned
- > Honorable

12th house

- > Mean & narrow minded
- > Wicked
- > Defective-limbed (disabled)
- > Hate learned men (Brahmins) and relatives
- > Suffer from eye diseases

Some important points:

1. If any planet is conjoined with or aspected by (7th aspect) or disposes Gulika, during their dasa or Antar dasa or during transit of such planets on Gulika, troubles will be seen.
2. When Yamaghantaka's dispositor conjoins any planet, then during the Dasa, Antar of such planet auspicious results like marriage, new house warming ceremony, birth of a child, Deva Pratishtha etc. happen.
3. When Ardhaprahara's dispositor conjoins any planet, then during their Dasa and Antar, events like court case, compromising of a case, agreement, signing of new business etc. may take place.
4. Normally during the Kala's dispositor's dasa- antar or the dasa- antar of the planet conjoining the dispositor only bad events may take place.
5. Normally when the Upagrahas conjoins any planet, during the dasa and antar of the said planet, Upagrahas will give their full results. During the dasa of lords and dispositors of Upagrahas, they will give 50 % of results. Any planet that is opposite to an Upagraha, during its dasa and antar 75% results can be seen.

6. During the transit of Shani on Gulika, the person loses his wealth, honor and fame.

CASE STUDIES

Following case studies shows the effect of the Aprakash grahas and Upagrahas in shaping the life of the native. Check if there are planets in the house occupied by the Upagrahas, if, yes, then their results shall dominate, otherwise the results of the Upagrahas shall dominate.

Case I: Mahatma Gandhi, Nationalist

Body	Longitude	Nakshatra	Pada	Rasi	Nav
Maandi	21 Cp 38' 41.73"	Srav	4	Cp	Cn
Gulika	18 Aq 53' 24.71"	Sata	4	Aq	Pi
Pranapada Lagna	11 Ar 08' 24.48"	Aswi	4	Ar	Cn
Dhooma	0 Aq 14' 13.77"	Dhan	3	Aq	Li
Vyatipata	29 Ta 45' 46.23"	Mrig	2	Ta	Vi
Parivesha	29 Sc 45' 46.23"	Jye	4	Sc	Pi
Indra Chapa	0 Le 14' 13.77"	Magh	1	Le	Ar
Upaketu	16 Le 54' 13.77"	PPha	2	Le	Vi
Kaala	26 Vi 21' 56.20"	Chit	1	Vi	Le
Mrityu	6 Sc 35' 49.41"	Anu	1	Sc	Le
Artha Prahara	26 Sc 20' 19.15"	Jye	3	Sc	Aq
Yama Ghantaka	16 Sg 49' 42.72"	PSha	2	Sg	Vi

Dhuma 5
Limited progeny
Devoid of wealth
Honorable
Shall eat anything
Belligerent

Vyatipata 8
deformity of eyes
Ugly
Unfortunate
Insults Brahmins
Blood disorders
Occult knowledge

Paridhi 2
Wealthy & famous
Pleasant appearance
Materialistic
Happy
Religious
Leader of community
Immovable properties
Profits from agriculture
Ancestral wealth
Becomes rich after constructing house

Indrachapa 11
Free from diseases
Determined
Fiery disposition

Knowledgeable on mantras & weaponry
Affectionate to spouse
Capable & hardworking
Clear objective in life and achieve it
Clever to outdo others in anything

Upaketu 11
Wealthy
Fortunate
Valorous
Well versed in religious activities such as fire sacrifices
Engaged in righteous acts
Ever gainful

Kala 12
Away from family
Engage in evil activities and lose power & reputation

Lose house and property He went abroad away from his family and at many times when he traveled; he was away from his family.

In a positive sense "engaged in evil activities" could be treated as his rebellion against the ruling govt. at that time.

Mrtyu 2

Ardhaprahara 2
Wealthy due to own intelligence
Good in debates

Yamaghantaka 3
Dishonor
May lose job
Siblings will prosper
Mistakes in fulfilling duties

Mandi 4
Uncomfortable life
Run away from material pursuits such as house, property, vehicles etc.
Enemies in job
Troubled relationship with relatives

Gulika 5
Unhappy in future life

Case II: Sigmund Freud, Psychologist

Body	Longitude	Nakshatra	Pada	Rasi	Nav
Mandi	25 Le 09' 07.87"	PPha	4	Le	Sc
Gulika	15 Vi 17' 54.32"	Hast	2	Vi	Ta
Dhooma	7 Vi 48' 25.57"	UPha	4	Vi	Pi
Vyatipata	22 Li 11' 34.43"	Visa	1	Li	Ar
Parivesha	22 Ar 11' 34.43"	Bhar	3	Ar	Li
Indra Chapa	7 Pi 48' 25.57"	UBha	2	Pi	Vi
Upaketu	24 Pi 28' 25.57"	Reva	3	Pi	Aq

Kaala	15	Li	20'	57.46"	Swat	3	Li	Aq
Mrityu	12	Ge	32'	22.48"	Ardr	2	Ge	Cp
Artha Prahara	4	Cn	50'	50.32"	Push	1	Cn	Le
Yama Ghantaka	25	Cn	08'	56.19"	Asre	3	Cn	Aq

Upagraha House#
 Dhuma 12
 Immoral
 Indulge in sinful acts
 Interested in others' wives
 Addicted to vices
 Unkind
 Crafty
 Travel abroad
 Prosper in foreign land

Vyatipata 1
 Troubled by miseries
 Cruel
 Destructive
 Foolish
 Opposition with relatives
 Health troubles throughout
 Skin diseases

Paridhi 7
 Limited children (alpasantanayukta)
 Devoid of happiness
 Dumb
 Extremely cruel
 Wife suffers due to manifold diseases
 No business will be done in front of the person
 Suffer theft and larceny
 Suffer due to black magic
 Lose an eye

Indrachapa 6
 Destroyer of enemies
 Clever & cunning
 Blissful
 Successful and prosperous in all kinds of jobs
 Troubled by enemies in job
 Unfinished jobs
 Suffer black magic by enemies

Upaketu 6
 Ominous to maternal relatives
 Destroyer of enemies
 Endowed with many friends
 Valorous
 Splendorous
 Sagacious
 Go abroad for health reasons
 Stagnancy in career

Kala 1
 Short tempered

Adventurous

Mrtyu 9

Ardhaprahara 10
Intelligent
Engaged in good deeds
Complete activities in hand

Yamaghantaka 10
Good status & position
Engaged in religious activities

Mandi 11
Extremely rich
Endowed with landed property and material comforts
Profits from businesses
Extremely courageous
High position & authority in Govt. or such organizations

Gulika 12
Defective organ
Unhappy family life
May suffer due to black magic from enemies

Case III: Swami Vivekananda, Spiritual Leader

Body	Longitude	Nakshatra	Pada	Rasi	Nav
Maandi	13 Le 35' 57.62"	PPha	1	Le	Le
Gulika	6 Vi 18' 58.47"	UPha	3	Vi	Aq
Dhooma	12 Ta 45' 44.62"	Rohi	1	Ta	Ar
Vyatipata	17 Aq 14' 15.38"	Sata	4	Aq	Pi
Parivesha	17 Le 14' 15.38"	PPha	2	Le	Vi
Indra Chapa	12 Sc 45' 44.62"	Anu	3	Sc	Li
Upaketu	29 Sc 25' 44.62"	Jye	4	Sc	Pi
Kaala	10 Li 17' 41.65"	Swat	2	Li	Cp
Mrtiyu	23 Sc 58' 11.88"	Jye	3	Sc	Aq
Artha Prahara	16 Sg 30' 42.85"	PSha	1	Sg	Le
Yama Ghantaka	10 Cn 33' 03.65"	Push	3	Cn	Li

Upagraha	House#	Results	Comments
Dhuma	6		
Valorous			
Strong			
Famous			
Free from diseases			
Destroyer of enemies			
Troubles from animals			

Vyatipata 3
Determined
Warrior
Generous
Wealthy
Dear to king

Head of army
Educated & Knowledgeable
Skillful in music

Paridhi 9
Endowed with children
Blissful
Good natured
Wealthy
Lack passion
Honorable
Easily contented
In career, superiors will doubt the person and he might be punished for something which he is not responsible.
Does not respect elders in the house
Do things which are not according to one's Dharma
Create enmity with the people who help them

Indrachapa 12
Shrewd
Egoistic
Evil in disposition
Shameless
Suffer poverty
Extra marital relationship
Engaged in illegal activities
Regal penalty
Imprisonment for cheating the govt.
Suspension for cheating
Lose property to the govt.

Upaketu 12
Engaged in sinful acts
Valiant
Doesn't respect others
Extra marital affairs
Short tempered
Bad dreams
Difficulties in life
Demotions in job
Foreign travels but unhappy
Invite problems by helping others
Regal fines for something he is not responsible

Kala 11
Powerful
Extremely rich

Mrtyu 12

Ardhaprahara 1
Intelligent
Talks after proper thought
Knower of shastras

Yamaghantaka 8
Earn due to day to day work

Mandi 9
 Irreligious
 Con others in name of religion
 Perform religious observances without devotion
 Unhappy in life

Gulika 10
 Gets power & rewards and honor

Case IV: Mother Teresa, Philanthropist

Body	Longitude	Nakshatra	Pada	Rasi	Nav
Maandi	28 Le 14' 05.28"	UPha	1	Le	Sg
Gulika	17 Vi 58' 46.31"	Hast	3	Vi	Ge
Dhooma	23 Sg 08' 36.58"	PSha	3	Sg	Li
Vyatipata	6 Cn 51' 23.42"	Push	2	Cn	Vi
Parivesha	6 Cp 51' 23.42"	USha	4	Cp	Pi
Indra Chapa	23 Ge 08' 36.58"	Puna	1	Ge	Ar
Upaketu	9 Cn 48' 36.58"	Push	2	Cn	Vi
Kaala	17 Li 21' 06.59"	Swat	4	Li	Pi
Mrityu	27 Sc 26' 00.42"	Jye	4	Sc	Pi
Artha Prahara	20 Sg 56' 58.91"	PSha	3	Sg	Li
Yama Ghantaka	21 Cp 27' 08.15"	Srav	4	Cp	Cn

Upagraha House#
 Dhuma 1
 Valorous
 Endowed with beautiful eyes
 Serious & reserved
 Wicked
 Extremely short tempered
 Watery grave if in a watery sign

Vyatipata 8
 Deformity of eyes
 Ugly
 Unfortunate
 Insults Brahmins
 Blood disorders
 Occult knowledge

Paridhi 2
 Wealthy & famous
 Pleasant appearance
 Materialistic
 Happy
 Religious
 Leader of community
 Immovable properties
 Profits from agriculture
 Ancestral wealth
 Becomes rich after constructing house

Indrachapa 7

Virtuous
 Well versed in shastras
 Religious
 Dear to people
 Break in Family life
 Trouble in generative organs
 No comforts from marital life
 Cheated by trustworthy females
 May lose limb due to surgery
 May suffer from black magic

Upaketu 8
 Engaged in sinful acts
 Shameless
 Lack happiness from marital partner
 Take refuge to opposition
 Adversities in life
 Drown in debt
 Suicidal tendencies (by taking poison)

Kala 11
 Powerful
 Extremely rich

Mrtyu 12

Ardhaprahara 1
 Intelligent
 Talks after proper thought
 Knower of shastras

Yamaghantaka 2
 Good in debates
 Educated
 Earns property

Mandi 9
 Irreligious
 Con others in name of religion
 Perform religious observances without devotion
 Unhappy in life

Gulika 10
 Gets power & rewards and honor

Case V: Adolf Hitler (Sadist)

Body	Longitude	Nakshatra	Pada	Rasi	Nav
Maandi	1 Vi 11' 07.82"	UPha	2	Vi	Cp
Gulika	20 Vi 19' 36.30"	Hast	4	Vi	Cn
Dhooma	21 Le 50' 18.80"	PPha	3	Le	Li
Vyatipata	8 Sc 09' 41.20"	Anu	2	Sc	Vi
Parivesha	8 Ta 09' 41.20"	Krit	4	Ta	Pi
Indra Chapa	21 Aq 50' 18.80"	PBha	1	Aq	Ar
Upaketu	8 Pi 30' 18.80"	UBha	2	Pi	Vi
Kaala	29 Ar 10' 14.92"	Krit	1	Ar	Sg
Mrityu	23 Ge 42' 30.38"	Puna	2	Ge	Ta

Artha Prahara	13 Cn 35' 43.35"	Push	4	Cn	Sc
Yama Ghantaka	2 Le 37' 25.18"	Magh	1	Le	Ar

Dhuma 11
 Endowed with wealth, grains and gold
 Pleasant looking
 Knowledge of arts & music
 Modest
 Endowed with many houses

Vyatipata 2
 Wicked & Crook
 Bilious
 Materialistic
 Ungrateful
 Sinful
 Eloquent speech

Paridhi 8
 Occupied in spiritual thoughts
 Endowed with Sattva Guna
 Peaceful
 Strong
 Determined
 Religious
 Suffer theft and larceny
 Severely injured
 Surgery

Indrachapa 5
 Visionary
 Devout
 Affable
 Skillful in various areas
 Knowledgeable
 Highly educated
 Prosper in education field
 Research activities or Scientist
 Come out of any difficult situation.

Upaketu 6
 Ominous to maternal relatives
 Destroyer of enemies
 Endowed with many friends
 Valorous
 Splendorous
 Sagacious
 Go abroad for health reasons
 Stagnancy in career

Kala 7
 Prosecuted by govt. & superiors
 Leaves his spouse and children.

Mrtiyu 9

Ardhaprahara 10
 Educated,
 Intelligent
 Engaged in good deeds
 Complete activities in hand
 Yamaghantaka 11
 Gains due to wife and children
 Profits in business
 Live abroad

 Mandi 12
 Bad dreams
 Timid
 Lose valuable things
 Expenses are more than income
 May lose one of his limbs
 Suffer ill health due to black magic
 Physical relationship with wicked women
 Defective nails

 Gulika 12
 Defective organ
 Unhappy family life
 May suffer due to black magic from enemies

Drekkana reckoning and the Rishis

Yashoda annd Swati's question wrote:

Hare Rama Krsna, I was listening to Atri classes on Jagannatha drekkana , where Sanjayji talks about Agasthya is related to Bhramarishi (chara rashis, 9th from sthir rashis Moon), Doorvaasa is related to Maharishi (sthira rashis, 9th from dwija rashis Moon), Narada is connected to devarishi (dwija rashis, 9th from chara rashis Moon) In contrast to this, in the narayana dasa book, it is given other way round, as Agasthya related to Maharishi (sthira rashis) and Doorvaasa is related to Bhramarishi (chara rashis). Can you please help me clear this confusion .

Let us get the linkages to get to the bottom of the subject at hand.

Defining the titles of a Rishi

There are many prefixes added to Rishi to indicate their status or working levels. Brahmarshi is the name *Brahma* prefixed to show the creative process which starts with AUM and Jagannath, and the three Rishi's for this knowledge that we all have are Gotama, Atri and Bharadwaj, the givers of AUM for which they are called Brahmarsi. So not the creative process with A-U-M has become threefold having A, which is Brahma; U which is Vishnu and M which is Shiva. Maharsi are the ten seers of maharloka who are progenitors of all creation after a pralaya and when the creation beings again! So Maharsi is working as Brahmarsi at Maharloka.

There are so many prefixes that can create some confusion as you can see above. Therefore, following in the holy footsteps of Parasara [Vishnu Purana] we arrive at the three basic titles of

Brahmars, Mahars and Devars. Do you recall my writing about creation and the two words we learnt i.e. how A-U-M becomes U-M-A due to the reversal effect.

Look at the Rishi's from the viewpoint of their creation and attachment -

(1) Agastya is known for his enormous creativity, having created the languages, scripts and incorporated the entire vedic literature into the south indian languages. Agastya was also known for his strength and he ate up and digested some rakshasa (demons) in a *tit for tat* kind of episode. He drank up the ocean when thirsty and fishes leapt around crying for life! None knows medicine better than him nor the ways to handle poison (Rk Veda etc).

(2) Durvasa is known for his terrible temper and thousands of disciples whom he taught and kept under strict discipline - only Shiva could have done this. He is incarnated from the blessings of Shiva to Atri Muni. But Atri Muni is the giver of the AUM, and specifically the middle syllable U in the order of Gotama, Atri, Bharadvaja.

(3) Devars narada is a son of *Brahma* (so if we take birth as the factor) then some will argue that he should be called Brahmars, but unlike manmatha and Rudra, he decided to remain celibate and thus left the path that Brahma wanted him to take and stuck to Narayana...like glue. So there is no doubt that he is the devars.

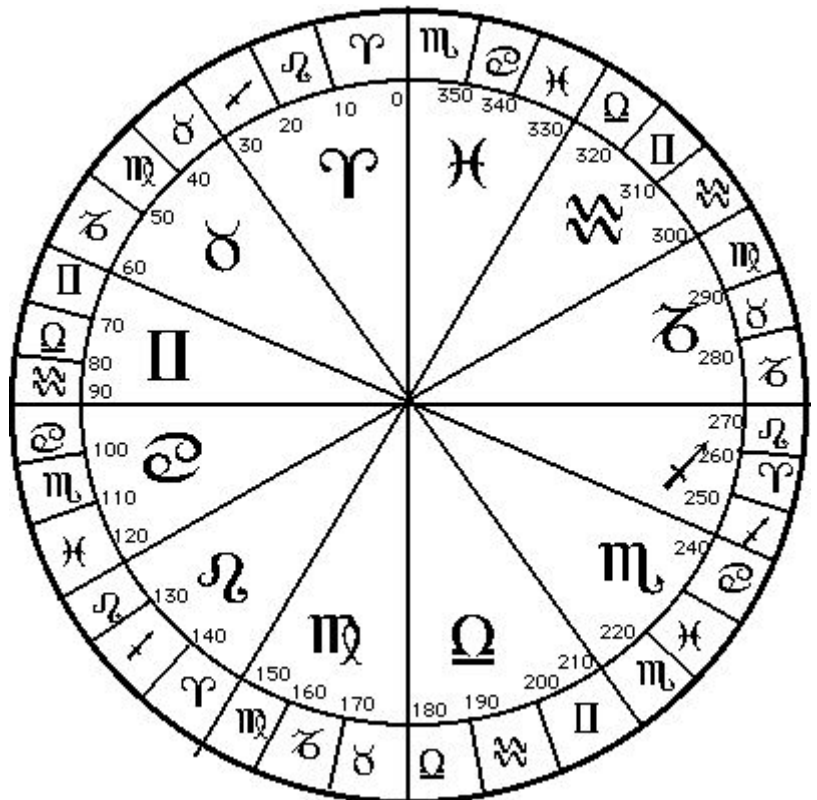
Teachings of Parasara in BPHS

Extracts from Brhat Parasara Hora Shastra

*rāśītribhāgādreṣkāṇāste ca śattrimśadīritāḥ |
parivrittītrayam teṣāṁ meṣādeḥ kramaśo bhavet || 7||*

The translation of the word *parivritti* and *trayam* has been done differently by different authors to suit their purposes and in reality this is quite encompassing. Just for good record, there is a drekkana chart which is called Parivritti Drekkana and is quite well known and accepted. You can check Tajik Nilakanti and my writings and those of the scholar Iranganti Rangacharya on this subject as well as that of Dr. B V. Raman.

The common understanding for parivritti is to “consider or cover the entire zodiac span of 360 degrees” based on its meanings as (1) “turning or a revolution” around the



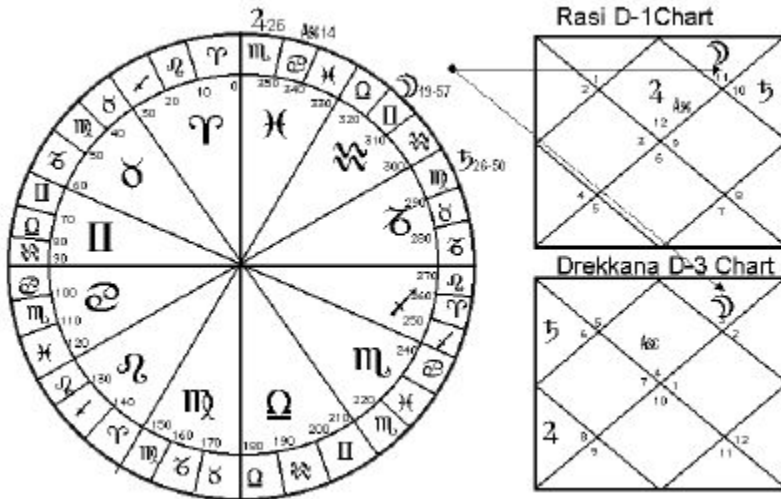
zodiac, (2) “return (into this world)” and (3) “surrounding , encompassing or covering” the zodiac. The word *trayam* means three or three-fold and to this there can be no dispute nor different opinions. Therefore, drekkana is the one-third part of a sign reckoned in such a way that it covers the entire zodiac of 360 degrees. There are four ways in which this can be done and are popularly called (1) Parashari drekkana (2) Jagannath drekkana (3) Somanath Drekkana and (4) Parivrittitraya drekkana, although from the exact writings of Parasara, it is quite evident that he has covered all these in his broad statement at sloka 7.

svapancanavamānām ca rāśīnām kramaśāśca te |
nārādā’gastidurvāsā dreškāṇeśāscarādiṣu || 8||

Sva is self, first sign or the same sign; panca means fifth and navama means ninth; it is evident that the first, fifth and ninth signs, in that particular order, are being advised from every sign. Krama means to step or move in a procedure. Therefore, the first, fifth and ninth signs from any sign are the three drekkana and based on this sloka 8 and the name Parasari drekkana has been given to the generally well known drekkana or decanate chart. For example, the three decanates measuring 10deg each for Leo would map to Leo, Sagittarius and Pisces respectively for the 1st (0 -10 deg) 2nd (10 deg - 20 deg) and 3rd (20 deg - 30 deg).

Next he says that Narada, Agastya, Durvasa (in that order) are the lords (poor translation of isa but will do for now) for chara (movable) and OTHERS. Should we interpret others as chara, sthira (fixed), dvisvabhava (dual or mutable) which is normally done? Then, Narada is the Rishi for movable signs, Agastya for fixed signs and Durvasa for mutable signs.

Logical derivation based on Birth and BPHS and dharma bhava



If we take the lineage or birth then this can easily fall in place – (1) Narada was the son of Brahma and hence movable signs are given to his care as Brahma indicates creation for which the movable signs have the energy or guna (2) Agastya, the ardent worshipper of Rudra/Shiva was the son of Rishi Pulastya and the fixed signs with low energy attributed to their fixity

represents the guna while (3) Durvasa was the son of Atri muni who is the giver of the middle syllable 'U' in AUM which represents the energy of Vishnu. Therefore this explanation fits the description.

However, we need to realize that the Rishi are actually the Pitris as they are the progenitors of all creation (and knowledge – Veda) and must have the pride of place in the ninth house to represent the Guru and father alike. Then when we say Narada rules of the movable drekkana we refer to him as being in the ninth from the movable signs. The ninth from movable signs are the mutable (dual) signs which are having the energy of sustenance and therefore Narada is called Devarsi. By similar logic we can attribute the ninth from fixed signs (which are movable signs) to Agastya as he has created a whole universe of knowledge like Brahma. Similarly the ninth from mutable signs are the fixed signs and the anger of Durvasa matches this.

If we map 'Devarsi' to Vishnu, Brahmarsi to Brahma and Maharsi to Mahadeva or Shiva, then from the above paragraph, we can map Narada as Devarsi, Agastya as Brahmarsi and Durvasa as Maharsi. That should explain in detail what I was teaching at the Atri-SJC class in Delhi.

- (1) Devarsi – Narada –Mutable or dual signs [logic: being 9th from movable signs]
- (2) Brahmarsi –Agastya –Movable signs [logic: being 9th from fixed signs]
- (3) Maharsi –Durvasa –Fixed signs [logic: being 9th from mutable/dual signs]

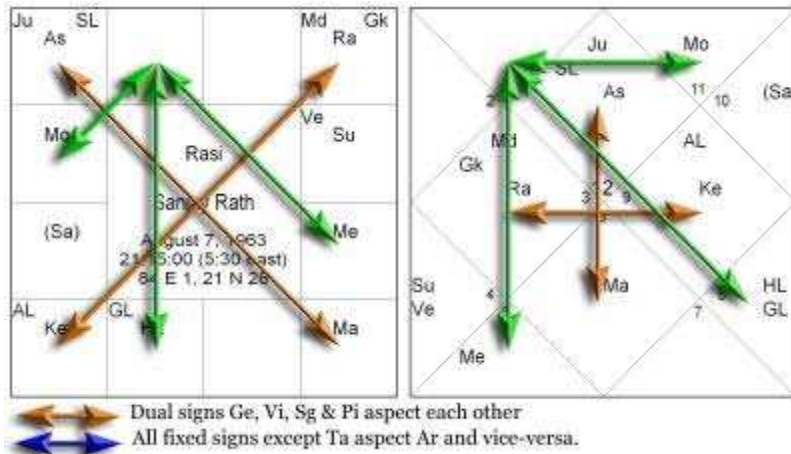
The vexed questions

All this is fine and we should follow but then a stage comes when we ask questions like what does the word 'krama' fully mean? Is it just regular reckoning like that for Saturn or is it based on the reckoning of Narayana? Then we arrive at a dilemma where the ninth sign from the samapada and vimsapada are going to be different. Then for Narayana dasa which is based on padakrama order, the reckoning of results of houses should also follow a different order for samapada and vimsapada signs. For this we go back to the two words "AUM" and "UMA" which hold the key to the answer. Again, the word used by Parasara is 'chara and others' which for the intelligent should cover both the groups of samapada and vimsapada signs. Therefore Narayana dasa is a different level of Jyotish altogether and should be studied with at least some knowledge of the Upadesha Sutra. Add to this the complexity of the word 'parivritti-traya' and the various alternatives to get a great puzzle that would require serious research to resolve.

Let us just focus on the question at hand. Look at it from another perspective of guna and drishti which is an attribute of the signs. We already have the following mapping -

- (1) Devarsi – Narada –Mutable or dual signs [logic: being 9th from movable signs]
- (2) Brahmarsi –Agastya –Movable signs [logic: being 9th from fixed signs]
- (3) Maharsi –Durvasa –Fixed signs [logic: being 9th from mutable/dual signs]

When we talk of Narayana dasa, we talk of sustenance of everything that is created by Him. In the material universe, Guna is understood from the viewpoint of energy as well.



- (1) Satva can be simply understood as perfect balance between energy supply and demand and thus the body continues in perfect or balanced motion. Satva guna is attributed to mutable or gual signs
- (2) Rajas guna is the desire and hence power to create and shows the use of surplus energy which is available with movable signs. Rajas guna is attributed to movable signs and will continue to keep working or doing till the energy finishes. Thus, Rajas ends in Tamas guna when the fuel supply finishes.
- (3) The reverse is true for Tamas guna which has no power or energy to do anything and is seeking energy to get activated and achieve its goals. Tamas is attributed to the fixed signs which symbolise lack of motion and low energy.

Now rewrite the mapping based on gunas

- (1) Devarsi – Narada –Mutable or dual signs –satva guna
- (2) Brahmarsi –Agastya –Movable signs –rajas guna
- (3) Maharsi –Durvasa –Fixed signs –tamas guna

The desire is indicated by RASI DRISHTI or the aspect of the signs.

- (1) The dual/mutable signs aspect each other or satva guna is satisfied in itself, and satva converts only to another satva because of this drishti. [satva → satva]
- (2) Movable signs aspect only fixed signs and cannot aspect any movable or mutable signs showing that rajas converts to tamas guna because of this drishti. [rajas → tamas]
- (3) Fixed signs only aspect other movable signs and cannot aspect fixed or mutable signs showing that tamas converts to rajas but cannot convert ot satva because of this drishti. [tamas → rajas]

Q1. Why are we taking drishti into account? Answer: Because it shows the knowledge, desire and action towards things/objectives.

Q2. Why are we considering Rasi drishti? Answer: Because it does not have Iccha shakti and instead has only kriya and gyana shakti. That is why it doesnt

And, in Narayana Dasa or in Drig dasa, this connection between drishti (knowledge, desire and action ability) and ninth house (Narayana/Vishnu) is clearly made and has a sound basis on the Rk Veda - tad Vishnu paramam padam, sadaa pasyanti suayah. Diviivah chayur-aatatam.

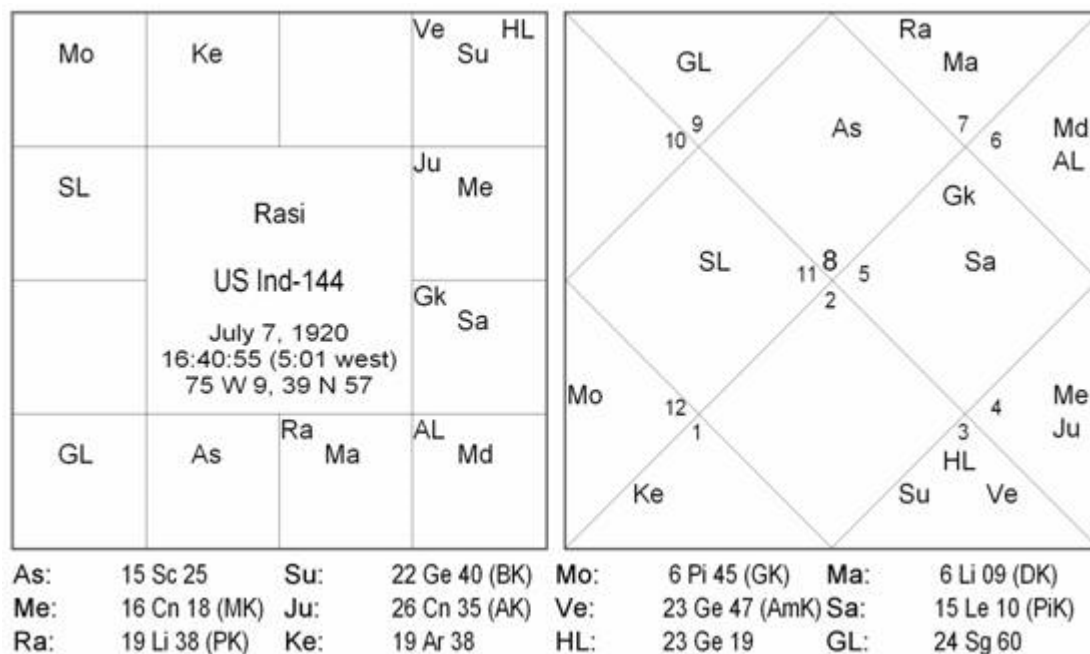
The next step is to covert on the basis of the guna. Satva (Devarshi) remains the same and no conversion occurs. Rajas (Brahmars) is converted to Tamas (Maharsi) and vice-versa.

(1) Devarsi – Narada –Mutable or dual signs –satva guna → satva guna –Mutable or dual signs– Narada [Rishi is not changing, dominant guna is not changing]

(2) Brahmarsi –Agastya –Movable signs –rajas guna → tamas guna – Fixed signs –Maharsi – Agastya [Rishi is not changing, dominant guna changes, and thus the sign association changes]

(3) Maharsi –Durvasa –Fixed signs –tamas guna → rajas guna – Movable signs – Brahmarsi – Durvasa [Rishi is not changing, dominant guna changes, and thus the sign association changes]

Now for the purpose of Narayana dasa, Drig dasa and every where we use rasi drishti, we should remember this changing of guna and accordingly in the Narayana dasa book, it is given as Agasthya related to Maharishi (sthira rashis) and Durvssa is related to Bhramarishi (chara rashis)



National Finance

Introduction- The houses

Before venturing into the study of the finances of a nation we should be clear about the indications of the houses in the chart.

In deva prasna (i.e. questions bearing on deities, the twelve houses signify (1) Divine presence, (2) wealth, (3) temple servants, (4) vehicles (5) image, idol, picture or symbol like an alter, (6) enemies, (7) ornaments, (8) offerings, oblations of five or sixteen kinds, (9) temple authorities, (10) festivals, (11) income and (12) expenditure. There are other opinions in this regard and the most accepted views have been reconciled and are at table-1

Table 1: House significations

House	Deva prasna	Rāja prashna		
		Coronation	Rāja bhāgya	National chart
1	Deity, well being & satisfaction, temple building and idol, alter, picture etc.	The King	The King	The nation, constitution, ideals
2	Wealth, income, treasure, guardians	Treasury	Prince & princess	Wealth, treasury, currency
3	Temple servants, Offerings (to deity)	Armed forces & their chief	Treasury	Armed forces & their chief, servants
4	Lands, property, vehicles	Vehicles, property	Vehicles & followers	Vehicles, property
5	Divine presence and the symbols, idols, etc.	Ministers, advisers	Palace	Ministers, Officials wielding delegated powers
6	Pollution, enemies, thieves	Enemies, thieves	Wife(s)	Enemies, disease
7	People, worshippers, ornaments	War manoeuvre	Advisers & preceptors	Public
8	Offerings (by people), good or evil	Life of government	Subjects	Donations, aid, life of nation
9	Authorities and merits	Policy and attitude		Policy and attitude
10	Daily ceremonies, festivals etc.	Administration		President, Prime minister and Administration
11	Merit, prosperity, income	Gains, income		Gains, income
12	Expenditure, waste, āchārya, tāntrika, priest	Losses, expenditure		Losses, expenditure

The nation is alive and full of living beings that constitute its living body. Unfortunately man has evolved so much as to accord an equal status to other living creatures that have accepted his leadership, but it goes without saying that the trees and animals living in the boundaries of a modern nation-state belong to it. The divine presence is represented in the hearts of all creatures and a study of the houses in deva praṇa gives us an idea of defining the signification of houses for a modern nation-state.

There can be various dates and times defining the stages of evolution of an area into a nation-state. Of these, the Independence Day marks the birth of the nation. The house significations given in the last column of table-1 shall apply to such a chart.

Every other event following the declaration of independence is a part of the evolutionary process. Of these the most important event is the coronation of a king, oath taking of the chief executive (President or Prime minister) or the declaration of a dictator. The house significations given under the column titled ‘coronation’ shall apply to such charts. Questions bearing on the personal life of the head of state and his functioning should be seen from the column titled ‘Rāja bhāgya’ or fortune of the ruler.

Table 2: Carakāraka & bhāva

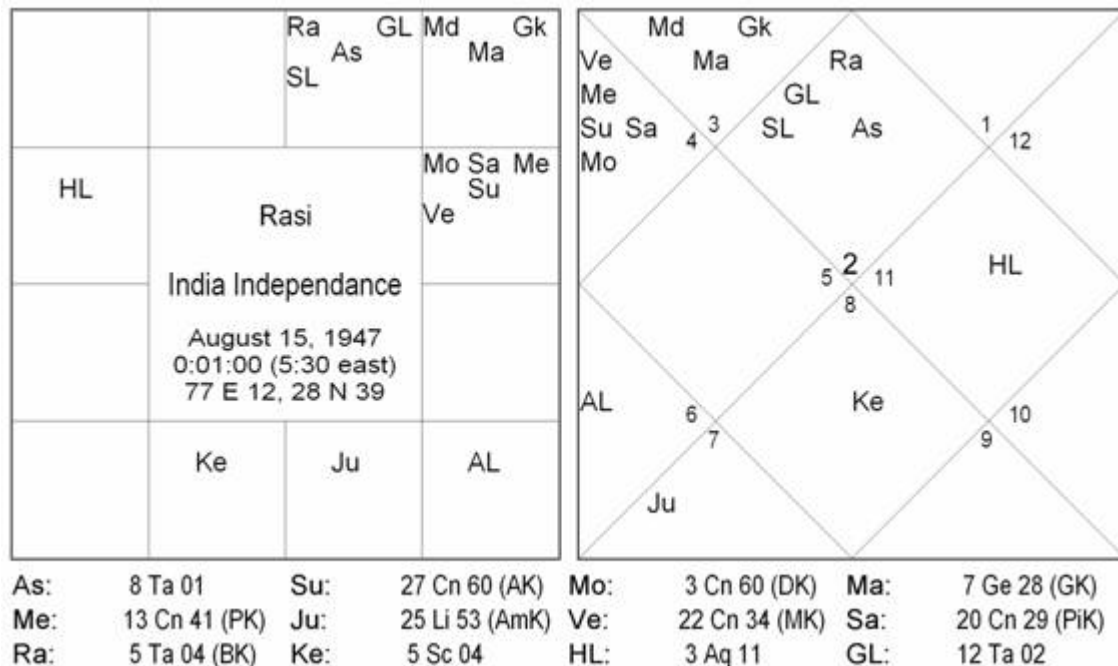
House	Modern astrologers	Parāsara	Rath
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1	Ātmakāraka	Ātmakāraka	Ātmakāraka
2	Amātyakāraka	Dārakāraka	Dārakāraka
3	Bhratkāraka	Bhratkāraka	Bhratkāraka
4	Mātrkāraka		Mātrkāraka
5	Putrakāraka	Putrakāraka	Putrakāraka
6	Jnatikāraka		Jnatikāraka
7	Dārakāraka	Dārakāraka	Dārakāraka
8			Ātmakāraka
9			Pitrkāraka & Bhratkāraka
10			Amātyakāraka
11		Bhratkāraka	Bhratkāraka
12			None

The (1) Sun, (2) Jupiter, (3) Mars, (4) Moon, (5) Jupiter, (6) Mars, (7) Venus, (8) Saturn, (9) Jupiter, (10) Mercury, (11) Jupiter and (12) Saturn are the naisargika kāraka for the twelve houses. Parāsara gives the above list of the primary natural significators. There are other secondary natural significators for some of the houses as given in the classical Jyotiṇa literature. These include Mercury (learning) for the fourth house; Saturn (disease) for the sixth house; Sun (father) for the ninth house; Sun (work), Saturn (effort) & Jupiter (success) for the tenth house.

In this paper we shall examine the finances of a few modern nation states using the houses and the Nārāyaṇa daṣā as a tool to accurately time the events. In addition to the above, the regular significations of the houses and planets should be borne in mind while examining the charts.

Chart 1: Indian Independence

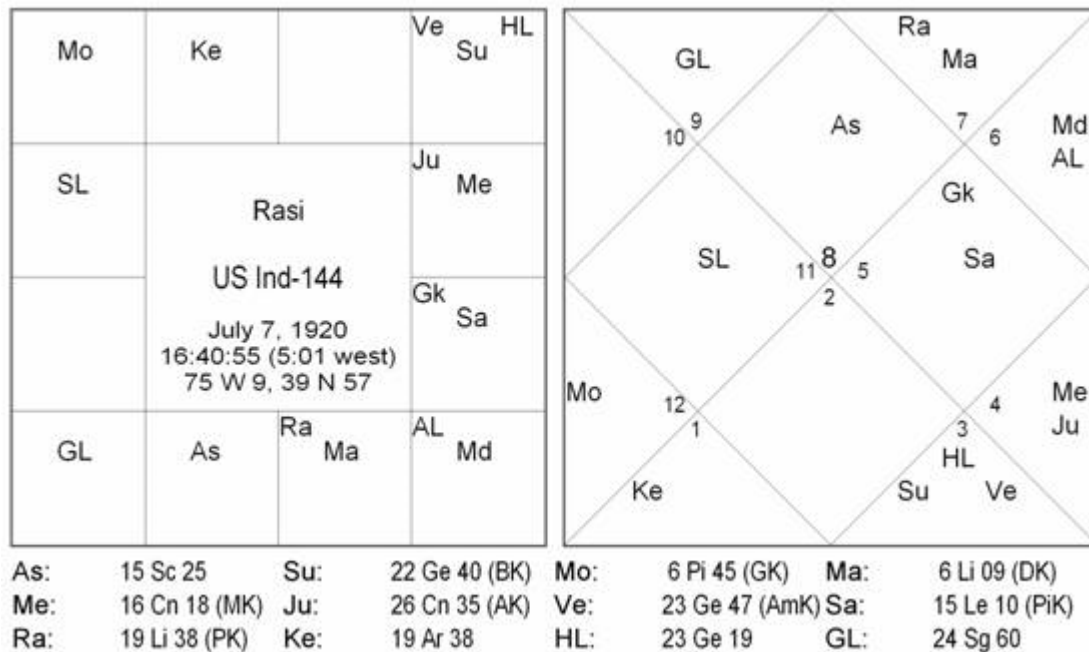


India was declared independent on 15 Aug 1947 along with other nations in the Indian subcontinent. Rahu (foreign influence) is in lagna indicating that the constitution shall be largely borrowed from foreign countries and the modern nation-state shall attempt to imbibe the best from all other nations.

Table 3: Narayana Dasa of India

Ta: 1947-08-15 (0:01:00) - 1949-08-14 (12:25:05)
 Sg: 1949-08-14 (12:25:05) - 1959-08-15 (1:44:30)
 Cn: 1959-08-15 (1:44:30) - 1971-08-15 (3:38:56)
 Aq: 1971-08-15 (3:38:56) - 1978-08-14 (22:34:34)
 Vi: 1978-08-14 (22:34:34) - 1980-08-14 (11:00:00)
 Ar: 1980-08-14 (11:00:00) - 1982-08-14 (23:17:28)
 Sc: 1982-08-14 (23:17:28) - 1989-08-14 (18:17:25)
 Ge: 1989-08-14 (18:17:25) - 1990-08-15 (0:22:41)
 Cp: 1990-08-15 (0:22:41) - 1996-08-14 (13:23:17)
 Le: 1996-08-14 (13:23:17) - 1997-08-14 (19:31:44)
 Pi: 1997-08-14 (19:31:44) - 2002-08-15 (2:10:19)
 Li: 2002-08-15 (2:10:19) - 2011-08-15 (9:34:50)
 Ta: 2011-08-15 (9:34:50) - 2021-08-14 (23:04:25)
 Sg: 2021-08-14 (23:04:25) - 2023-08-15 (11:20:14)
 Cn: 2023-08-15 (11:20:14) - 2023-08-15 (11:20:14)
 Aq: 2023-08-15 (11:20:14) - 2028-08-14 (18:16:25)
 Vi: 2028-08-14 (18:16:25) - 2038-08-15 (7:33:10)
 Ar: 2038-08-15 (7:33:10) - 2048-08-14 (21:09:25)
 Sc: 2048-08-14 (21:09:25) - 2053-08-15 (3:56:42)

Chart 2: USA Independence (144 year)



...other charts were discussed

Misslenious

Praśna I: The time for casting a praśna

Prasna shastra is a branch of Jyotish Shastra which deals with the prognosticating things based on the horoscope cast when a query is put to the astrologer. This technique is useful if birth time of the querist is not accurate or missing or to support analysis of the birth horoscope. Even though all questions can be answered with some degree of accuracy, through analysis of birth horoscope it is a good practice to draw up of the prasna horoscope to support the analysis. Since there is an element of free will in human lives, the assessment of natal horoscope can never be 100% accurate as our destiny is not only shaped by our karma in past lives but also in this life. Prasna Marga sums it up quite beautifully by saying that if the Prasna chart shows negative things compared to the natal horoscope, the native's destiny has deteriorated till the time he asked prasna and vice-versa. Thus analysis of a chart should be a combination of the Prasna as well as Natal horoscopes.

The difficulty an astrologer faces for casting a prasna horoscope is the time and place for casting the horoscope. Unlike the place and time of birth, time of casting a prasna horoscope is not tangible. To understand what should be right time of casting the prasna we need to understand the dynamic involved in a prasna. Prasna is a tool which makes an astrologer a true daivagna or the messenger of the divine will. Although it would look quite arbitrary from the way it is done, there is a deep meaning behind it. Only when the time is right for the querist to know more about his question, he will be inspired by the divine will to go to a qualified astrologer. Here the astrologer just becomes a messenger of the divine will or just an instrument in the hand of the supreme consciousness. For this to happen two conditions must be satisfied; the queries should be sincere and the astrologer should be qualified. When I say a qualified astrologer, what do I mean? Prasna Marga states it quite clearly, which I can summarize as someone who has perfected the art of natal horoscopy and has the ability to read the heavens (positions of planets in the sky) and its signs (the nimitta and shakunas- the omens) and does his spiritual practice quite ardently (to connect to the supreme consciousness without hindrance).

Like birth of any being in this world in various phases such as impregnation, conception and delivery, the question also passes through similar phases. The impregnation happens when the question crops for the first time in the mind of the querist. Then when the querist ponders on the question and searches for answers, it is the phase of conception. The phase of conception continues till the question is asked to a Daivagna. However the delivery of the question didn't occur yet as it is still in the process of delivery. Only when the Daivagna is inspired to draw a horoscope to that query, the query is said to be delivered. Since the medium of delivery is the Daivagna, the time at which he is inspired and his location at that moment is important in drawing up the query. At the time when the Daivagna gets the question, the happening in his surrounding offers cues to the nature of the question and the possible outcome, which are covered under shakuna shastra (the omens) and hence the Daivagna should be quite observant of any such cues.

As the name suggests, tri-sphuta is a sum of three longitudes; the longitudes of the Lagna, Moon and the Gulika. The involvement of three participants in the formula suggest that this has something to do with health and longevity. Lagna and Moon are the keeper of health and Gulika is the destroyer of health. When we combine the longitudes of these three bodies we arrive at a potent point which can indicate about the health at the time of Prasna. Thus if a prasna is about health and diseases, then it is of utmost importance to get this potent point and use it to know about the past, present and future condition of the native under consideration.

Prasna Marga deals quite extensively on the Trisphuta. While computing this point, there is no ambiguity with the longitudes of Lagna and the Moon, however there can be some ambiguity with the longitudes of Gulika. There are some difference in opinions on the longitude of the Gulika among the scholars and hence we should know what should be the definition of Gulika to be used in this computation. If the day duration (dinamana) or the night duration (ratrimana) is divided into 8 portions (yama-ardha) of "approximately" 1.5 hrs each, then each portion will be lorded with the 7 planets in the order of weekday starting from the weekday lord for the day portion and from the 5th planet from the weekday lord for the night portion. Since there are 8 parts, the part after Saturn is lordless and is supposed to be lorded by Gulika (BPHS). Various upagrahas (also called the son of the grahas) rise the middle portion of the planetary periods (the yamardha lords) as per Kalidasa's Uttarakalamrita, while Gulika rise at the onset of Gulika's portion. Hence the beginning of Gulika's portion is also known as Gulikodaya kala, which means rising time of the Gulika. You can refer to my following article for details.

<http://www.scribd.com/doc/490026/Aprakash-Grahas-Upagrahas-Pranapada>

Thus many say that it rises at the end of Saturn's portion while others say it as beginning of Gulika's portion and both are essentially same.

Here are some principles of using Trisphuta as per what my Gurudev taught:

1. The zodiac in the rasi chart has to be divided into three parts whereby the first part (Aries, Taurus, Gemini & Cancer) represent creation, the second part (Leo, Virgo, Libra & Scorpio) represent sustenance and the last part (Sagittarius, Capricorn, Aquarius and Pisces) represent destruction. We can call them as rasi creative, sustenance and destruction zones.
2. Similarly coming to a smaller scale each sign starting from Aries represent Creation, Sustenance and Destruction in that order. Thus all movable signs represent creation, fixed signs represent sustenance and dual signs represent destruction.
3. Coming to even smaller scale, each nakshatra starting from Ashvini represent Creation, Sustenance and Destruction in that order. Thus Ashvini represents creation, Bharani represents sustenance, Krittika represent destruction and so on.

Since the nakshatras can be fully mapped to the Navamsa, we can map the nakshatra mapping to Navamsa as well. We know that Ashwini's four padas cover Aries to Cancer and similarly Bharani's four padas cover Leo to Scorpio and Kritika's four padas cover Sagittarius to Pisces and so on. Thus we can see that Navamsa can also be divided into 3 parts whereby 1st part from Aries to Cancer represent Creation, the 2nd part from Leo to Scorpio represent Sustenance and 3rd part represent Destruction. We can call them as navamsa creative, sustenance and destruction zones.

4. Coming to the minutest level, each pada of the nakshatra represent Creation, Sustenance and Destruction as well. Thus 1st pada of Ashwini represents Creation, 2nd pada represents sustenance and 3rd pada represents destruction and so on.

Since even this also can be mapped to Navamsa, we can see that similar to classification of Signs in the Rasi Chart, similar classification in the Navamsa can be linked to the nakshatra padas. Thus nakshatra padas falling in Aries Navamsa will represent Creation, those falling in Taurus Navamsa will represent Sustenance and so on.

In analysing the Trisphuta in the matters of Health following things should be noted:

1. The rasi-zones indicate the immediate past of the native. If the Trisphuta falls in the creation zone, the native has been healthy and full of vitality, if the Trisphuta falls in the sustenance zone, the native has been having stable health and if the Trisphuta falls in the destruction zone, the native has been suffering.

2. The rasi-signs indicate the present state of affairs. If the Trisphuta falls in movable sign the native is currently healthy or recovering (if in past he was having health troubles). If it falls in the movable sign, the native is having stable health condition and if in dual sign, the health is deteriorating.

3. The navamsa zones and the signs indicate the future. If Trisphuta falls in creation zone, then the native will recover fast; if it falls in sustenance zone, the recovery will happen slowly and if it falls in the destruction zone the recovery will have after considerable trouble and suffering; provided Trisphuta falls in the creation sign in the navamsa. If it falls in sustenance sign, then the health will be stable although there would not be much improvement and if it falls in destruction sign, the health will deteriorate further. However, the rate of deterioration will depend on the zone. If Trisphuta falls in creation zone but destruction sign i.e., Gemini, the native's health will deteriorate slowly; however if it falls in Pisces, the health will deteriorate very fast and the native might even lose his life.

4. There are few additional things to note. If there are nimittas (omen) pertaining to the lord of the nakshatra (as per Vimshottari lordship) where the Trisphuta is placed, the

indications shown by the Trisphuta will definitely happen.

5. The nature of the health trouble or its causes can be seen from the lord of the Trisphuta Nakshatra.

6. The health trouble can be timed using compressed Vimshottari Dasa (for a year) initiated from Trisphuta. This may be called as Prasna Trisphuta Vimshottari Dasa.

References on Trisphuta in Prasna Marga:

Details on the Trisphuta is given in the 5th chapter of Part I of Prasna Marga. Further references can be found at other places in the book. I am giving here translation of some of the key slokas on Trisphuta from Prasna Marga.

Stanza 28: If Thrisphuta falls in Cancer, Scorpio and Pisces, it is productive of intense trouble which is greatest for Pisces least for Cancer.

Explanation: These are the last signs of the three zones. However, Cancer is a creation sign, Scorpio is a sustenance sign and Pisces is a destruction sign, indicating highest suffering in Pisces and lowest in Cancer. In addition, all these signs are watery signs and giver of health (Moon/ Venus - Water) and hence presence of Trisphuta can cause health troubles.

Stanza 29: If the Thrisphuta falls in the last Navamsa of Karkataka, the questioner will die in a year. If it falls in the last Navamsa of Vrischika, he will die in a month. If it falls in the last Navamsa of Meena, he will die in a day.

Explanation: Cancer falls in the creation zone indicating that the health is good and last navamsa falls in Pisces navamsa, a destruction sign in destruction zone. The combination of creation zone in Rasi and Destruction zone is Navamsa indicate death (if happens.. for example the native is in the death bed and waiting for his last time) shall happen quite late, i.e. 1 year (usually the duration of a prasna is of 1 year shown by the slowest moving planet Saturn). If however Trisphuta falls in Vrischika sign (a sustenance sign in sustenance zone) and last navamsa which is again Pisces navamsa, death can happen in one month. However if Trisphuta falls in Pisces Sign and Pisces Navamsa all indicating destruction zone and sign, death can happen in 1 day.

From this we can extend the principle for other Signs and the Navamsas.

Stanza 30: The four signs beginning from Mesha, Simha and Dhanus respectively constitute the creative, protective and destructive areas. Movable, fixed and common signs and Navamsas are respectively creative, protective and destructive. If Thrisphuta falls in a destructive area, Rasi or Navamsa or Nakshatra, predict that evil alone will happen.

Explanation: This gives the dictum for the principle mentioned above, on the division of the zodiac into three zones starting from Aries, Leo and Sagittarius

Stanza 32: Multiply the Thrisphutas by 9 and drop off the Rasis. Multiply the degrees and minutes that remain by 12 and expunge all 'twelves' from the Rasi. If the result falls in Riksha Sandhis, Navamsas, or in the asterism of the questioner, he will certainly die.

Stanza 33: If the Thrisphuta Rasi or Navamsa Rasi, whichever is stronger, happens to be the Janma Rasi of the questioner, then also he will meet with death. If it falls in the navamsa of Aries, Leo or Sagittarius, he will live long.

Explanation: If the Janma rasi of the querist fall in the Trisphuta rasi or the navamsa (the stronger among the two), the native is likely to suffer considerably or even die.

If however, the Trisphuta falls in fiery Navamsas, the health will recover. It is important to note that Sagittarius is a destruction sign in the Destruction Zone. However, since it is a fiery sign, it will improve health, although after considerable suffering.

Stanza 34: If Gulika or evil planets occupy Thrisphuta Rasi, it forebodes evil. If anybody in the questioner's house is born in the Thrisphuta Nakshatra, he will fall sick. If this Thrisphuta is afflicted by Nava Doshas, then the questioner will meet with calamities, If Thrisphuta occupies creative elements or if it conjoins with good planets, then predict longevity and good health.

Explanation: Gulika and Mandi are the most evil among other planets to cause ill health. In addition association of natural malefics such as Saturn, Mars, Sun, Rahu and Ketu the native will suffer considerable ill health. However association of natural benefics such as Jupiter, Venus, Mercury or Moon will help in recovery of the native.

This sloka talks of nava doshas (9 blemishes) which can be found in Prasna Marga. I will write on this when time permits.

Stanza 35: If Thrisphuta falls in Aswini and its trines, Bharani and its trines, etc , and an event of the following kind takes place on each of these days, then predict that the questioner will die. A rich and learned Brahmin visits the house; a penniless Brahmin visits the house; a conflagration takes place ; loss of clothes ; a man comes after being vanquished in a quarrel; a serpent is seen in the house; three Brahmins turn up at the house: destruction of cattle; and arrival of a relative.

Explanation: This sloka talks of the nimitta (omen) happening at the time of judging the Trisphuta shall give additional strength to the indication of Trisphuta and the evil shown by the Trisphuta shall certainly happen. The omen is related to the lord of the nakshatras as per vimshottari dasa scheme. The association of various nimittas with the planets are as follows:

Ketu - A rich Brahmin visits the house

Venus - A penniless Brahmin visits the house
 Sun - Conflagration
 Moon - Loss of cloths
 Mars - A man comes after being vanquished in a quarrel
 Rahu - A serpent is seen in the house
 Jupiter - Three Brahmins turn up at the house
 Saturn - Destruction of cattle
 Mercury - Arrival of a relative

Stanza 36: These events must take place when the Sun or the Moon occupies Trisphuta Rasi, or its Navamsa Rasi or their trines. Then only death can happen.

Explanation: This sloka gives additional qualification for the death to happen. Only when the luminaries, the Sun or the Moon occupies the Trisphuta Rasi or Navamsa, death can be predicted.

Stanza 37:

Health troubles shown by different planets placed in Trisphuta Rasi or Navamsa. If no planets are placed with the Trisphuta, then the lord of Trisputa Nakshatra will indicate the trouble

1. The Sun causes fever, internal heat, and severe pains in the head due to heat.
2. The Moon causes dysentery.
3. Mars brings in all sorts of sores and wounds.
4. Mercury causes inability to talk and think, i.e.. disorder in the vocal organ and the head.
5. Jupiter causes weakness of the eyes.
6. Venus causes mental ill-health, excruciating pains in the body and swelling.
7. Saturn produces disorders to one's hands and legs.
8. Rahu is the cause of sudden fall from an elevated place.
9. Ketu causes ills like Mars.

Illustration

Case I: Mother's health

My mother has considerable health troubles and hence I draw up the Prasna Chart to see scope of recovery in near future (within 1 year period)

Date: January 22, 2008
 Time: 1:30:38 pm
 Time Zone: 8:00:00 (East of GMT)
 Place: 103 E 51' 00", 1 N 17' 00"
 Singapore City, Singapore

Ayanamsa: 23-58-19.11
 Sidereal Time: 20:29:52

Body	Longitude	Nakshatra	Pada	Rasi	Navamsa
Lagna	16 Ar 14' 58.79"	Bhar	1	Ar	Le
Sun - PiK	7 Cp 35' 33.74"	USha	4	Cp	Pi

Moon - GK	3	Cn	11'	30.53"	Puna	4	Cn	Cn
Mars (R) - DK	0	Ge	35'	52.68"	Mrig	3	Ge	Li
Mercury - AK	26	Cp	14'	10.85"	Dhan	1	Cp	Le
Jupiter - BK	13	Sg	50'	02.85"	PSha	1	Sg	Le
Venus - PK	3	Sg	26'	57.89"	Mool	2	Sg	Ta
Saturn (R) - MK	13	Le	35'	24.12"	PPha	1	Le	Le
Rahu - AmK	5	Aq	14'	46.41"	Dhan	4	Aq	Sc
Ketu	5	Le	14'	46.41"	Magh	2	Le	Ta
Maandi	23	Ar	54'	21.18"	Bhar	4	Ar	Sc
Gulika	12	Ar	27'	35.69"	Aswi	4	Ar	Cn
Trisphuta	1	Le	54'	05.01"	Magh	1	Le	Ar

The Trisphuta is in Leo rasi, Scorpio Navamsa and Purva-phalguni nakshatra 4th pada. In the rasi chart, Saturn and Ketu are placed in the Leo rasi and in Navamsa Rahu is placed in Scorpio Navamsa.

Leo falls in the sustenance zone and is a sustenance sign showing that her health has been stable so in near past. However Saturn is placed quite close in Purva-phalguni 1st pada showing that she is suffering from some troubles of hands and legs. Ketu although is placed in the same rasi is placed in Magha, different nakshatra, hence its affect is quite minimal on the Trisphuta. In addition, Leo is a fiery sign, indicating some scope of recovery as fiery sign indicate that.

Trisphuta navamsa is again in Sustenance zone and Sustenance Rasi showing that the heath is not going to improve in near future. In addition, presence of Rahu does indicate some fall which she might face in near future.

She is actually suffering from Osteo-arthritis in her knees, shown by Saturn in the Trisphuta rasi and Nakshatra. She is also passing through mental stress and troubles due to lordship of Venus for the Trisphuta nakshatra. Her condition will be stable in near future and shall not deteriorate. However she should be careful of heights as Rahu in the Trisphuta navamsa indicate fall from heights.

Case II: My health

I am suffering of back-ache for over 1 month which sometimes becomes quite painful. To know how bad or better it would be I casted a prasna chart and here is what it shows.

Date: January 22, 2008
Time: 3:15:45 pm
Time Zone: 8:00:00 (East of GMT)
Place: 103 E 51' 00", 1 N 17' 00"
Singapore City, Singapore

Ayanamsa: 23-58-19.11
Sidereal Time: 22:15:16

Body	Longitude	Nakshatra	Pada	Rasi	Navamsa
Lagna	6 Ge 11' 34.88"	Mrig	4	Ge	Sc

Sun - GK	1	Aq	38'	22.10"	Dhan	3	Aq	Li
Moon - AK	28	Cn	11'	44.73"	Asre	4	Cn	Pi
Mars (R) - BK	24	Ge	33'	43.57"	Puna	2	Ge	Ta
Mercury - MK	20	Aq	16'	58.49"	PBha	1	Aq	Ar
Jupiter - PiK	7	Cp	49'	21.81"	USha	4	Cp	Pi
Venus - AmK	27	Sg	30'	41.35"	USha	1	Sg	Sg
Saturn (R) - PK	7	Vi	33'	30.24"	UPha	4	Vi	Pi
Rahu - DK	29	Aq	12'	53.52"	PBha	3	Aq	Ge
Ketu	29	Le	12'	53.52"	UPha	1	Le	Sg
Maandi	17	Ta	52'	55.11"	Rohi	3	Ta	Ge
Gulika	28	Ta	56'	12.02"	Mrig	2	Ta	Vi
Trisphuta	3	Sg	19'	31.63"	Mool	1	Sg	Ar
Kunda	21	Aq	38'	05.40"	PBha	1	Aq	Ar

Trisphuta is in Hasta 4th pada in Virgo Rasi and Cancer Navamsa. There are no planets in the Virgo Rasi or Cancer Navamsa. Presence of Trisphuta in sustenance zone in rasi and destruction rasi indicate that the condition has been stable from past while currently it is quite bad. Its presence in Creation zone in the Navamsa in a creation rasi indicate fast recovery in near future.

The problem should be indicated by the lord of Trisphuta nakshatra i.e., Moon, since no planets occupy either Trisphuta rasi or Navamsa. Moon causes watery troubles such as Dysentery which is not a case with me. I have muscular pain which should have been shown by Mars. On closer examination, I found that Moon is placed in Cancer Rasi hemmed between Mars, Saturn and Ketu. Cancer is the 4th sign of the zodiac and affliction of which due to papakartari yoga shows the trouble in my back (behind chest) which is ruled by the 4th sign.

Lost Horoscopy

The basic requirement for Astrology is to have a Horoscope and the details required for casting a horoscope are the Date of Birth, Time of Birth and the place of birth. However, many times it so happen that the native who comes to an astrologer does not have a horoscope and he even does not know his birth date or time. In such cases, it is necessary to cast a horoscope for the native before venturing into the details of query. Although most queries can be answered using Praśna alone, it is nevertheless to draw the horoscope for overall analysis of the horoscope. Since it is difficult to cast a lost horoscope it is not very popular among the modern days astrologers.

There are many scholars who have written on this subject. However, without the effort of Mukunda Daivagna who beautifully compiled all such views of the scholars and given his comments, these could have been lost as well with time like many other ancient classics on Jyotish Shastra. Among all the prevalent views of the scholars, in this article, I will be focusing on that given by Varahamihira and Kalyanavarma in their immortal classics Brhat Jataka and Saravali.

Lost horoscopy is an art of pinpointing the time of birth and the technique given by the

scholars is quite systematic to pin down the exact moment of birth by zeroing in the order of Birth Year, Birth Ayana, Birth Seasons, Birth Month, Birth Tithi (lunar day) and birth Lagna (the moment of birth). In this article also we shall follow the same order of finding out the smaller measure of time moving from larger measures.

Birth Year:

Since Jupiter moves approximately 1 sign in a year, if we are able to fix the position of Jupiter, we would be able to ascertain the year of birth, keeping in mind the approximate age of the native. Here is how it is done.

According to the teachings of my Tradition, find the number of Dvadasamsa traversed by prasna lagna. In the derived Natal Horoscope, Jupiter will be placed in as many signs from Aries. For instance at the time of query, the lagna has traversed 10 Dvadasamsas in the sign where it is placed, then in the natal horoscope, the native's Jupiter should be placed in 10th from Aries, which is Capricorn. The sign of Jupiter could be +/- 1 sign of the arrived sign.

Another method which is given by Varahamihira is see the Drekkana rising the time of query. Jupiter will be placed in Prasna Lagna if 1 drekkana is rising, 5th sign from the Prasna Lagna 2nd drekkana is rising or 9th sign from the Prasna Lagna if 3rd drekkana is rising at the moment of query.

Birth Ayana:

An ayana is the 6 monthly course of Sun from either Cancer to Capricorn which is known as Dakshinayana or Capicorn to Cancer which is known as Uttarayana.

Both Varahamihira and Kalyanavarma are of the opinion that if 1st Hora of a sign is rising, then the birth is in Uttarayana and if the 2nd hora is rising, the birth is in Dakshinayana.

Birth Season:

The whole zodiac is divided into 6 seasons with each season spanning over two signs. The names of the seasons are Grishma (Summer), Varsha (Rainy), Sarad (Autumn), Hemanta (Mild-winter), Sishira (Winter), Vasanta (Spring). The seasons are related to signs in the following manner:

Summer	: Taurus	; Gemini
Rainy	: Cancer	; Leo
Autumn	: Virgo	; Libra
Mild winter:	Scorpio	; Sagittarius
Winter	: Capricorn;	Aquarius
Spring	: Pisces	; Aries

The ruler of the seasons are:

Summer	(Grishma)	: Sun & Mars
Rainy	(Varsha)	: Moon

Autumn	(Sarad)	: Mercury
Mild winter	(Hemanta)	: Jupiter
Winter	(Sishir)	: Saturn
Spring	(Vasanta)	: Venus

To find the season at birth, then check if there are any planets placed in the Prasna Lagna. If yes, then season will be the one governed by that planet. However, if there are no planets in the prasna lagna, the drekkana lagna lord will govern over the season at birth. If there are more than one planets in the rasi lagna, the stronger among them will have its say on the seasons. Check the stana bala of the planet as per the shadbala scheme to know the relative strength of the planets.

If there are mutual contradictions between the Ritu and the Ayana, then the planets can be exchanged as per following pairs:

Moon	<-->	Venus
Mercury	<-->	Mars
Jupiter	<-->	Saturn

For example, say the birth is in Uttarayana (Capricorn to Cancer) and the season is ruled by Mercury i.e., Virgo & Libra. Since Virgo and Libra belong to Dakshinayana, the seasons of Mercury need to be replaced by that of Mars, ruling Taurus; Gemini.

Birth Month:

The season of birth is shown by the drekkana rising, the month of the birth can be seen from half of the drekkana. If the prasna lagna rises in the first half of the drekkana (0 - 5deg) then birth happens in the 1st month of the identified season else if 2nd half (5 - 10deg) of the drekkana rises, birth happens in the 2nd month.

Birth day (Solar day):

The position of Sun can be ascertained from the amount traversed by the prasna lagna in the half drekkana which signify the season at birth.

For instance if Lagna's position in the prasna is 17deg, this means 2nd half of 2nd drekkana is rising. Thus the native will be born in the 2nd month of a season. Since Sun has traversed 2deg in the 2nd half (15 - 20deg), the Sun's longitude at birth would be $(2/5) \times 30$ i.e., 12deg in the sign.

Birth Tithi (Lunar day):

There are 30 tithis in a month starting from Krishna Pratipad (1st day of waning phase) to Purnima (full moon).

The tithi at birth can be ascertained from Sun's degree in the prasna chart. If Sun's degree is 0 to 1deg, the native is born on the 1st tithi which is Krishna Pratipad. Similarly if Sun is at 20deg, the native is born at Shukla Panchami (5th day in the waxing phase).

Birth in day or night:

The next step to ascertain the birth time is to find out whether the native is born in the day time (Sunrise to Sunset) or night time (Sunset to Sunrise). This will help in reducing the number of possible lagnas to 6 out of 12 lagnas. The Night signs are Aries to Cancer (ruled by Moon), Sagittarius and Capricorn (reflection of Moon) whereas the Day signs are Leo to Scorpio (ruled by Sun), Aquarius and Pisces (reflection of Sun).

If day sign rises in the prasna chart, then the birth happened in night and vice versa.

Birth Lagna:

Tradition teaches that the birth lagna will be trine or the 7th from the Prasna Navamsa Lagna.

Illustration:

Prasna

Date : January 23, 2008
Time : 3:45:05 pm
Time Zone: 8:00:00 (East of GMT)
Place : 103 E 51' 00", 1 N 17' 00"
Singapore City, Singapore

Ayanamsa: 23-58-19.26

Sidereal Time: 22:48:37

Body	Longitude	Nakshatra	Pada	Rasi	Navamsa
Lagna	20 Ta 04' 03.86"	Rohi	4	Ta	Cn
Sun - PK	8 Cp 42' 19.08"	USha	4	Cp	Pi
Moon - BK	18 Cn 28' 28.59"	Asre	1	Cn	Sg
Mars (R) - DK	0 Ge 28' 53.04"	Mrig	3	Ge	Li
Mercury - AK	27 Cp 16' 54.63"	Dhan	2	Cp	Vi
Jupiter - MK	14 Sg 04' 29.21"	PSha	1	Sg	Le
Venus - GK	4 Sg 47' 29.98"	Mool	2	Sg	Ta
Saturn (R) - PiK	13 Le 31' 39.50"	PPha	1	Le	Le
Rahu - AmK	5 Aq 11' 19.83"	Dhan	4	Aq	Sc

1. Year of birth: Lagna in the prasna chart is in 9th Dvadasamsa hence Jupiter should be in Sagittarius at birth. Currently Jupiter is also in Sagittarius which indicate that the person's current age would be 60 years.

The position of Jupiter could be in one of the signs of Sagittarius, Scorpio or Capricorn.

2. Ayana of birth: Lagna is in 2nd hora, which indicate that the birth happened in Dakshinayana, when Sun was in signs from Cancer to Capricorn.

3. Season of birth: There are no planets in the prasna lagna so that drekkana lagna lord should decide the season. Drekkana rising is Capricorn ruled by Saturn who rules over Sishira, the signs Capricorn and Aquarius. However since the signs fall in uttarayana, the season should be replaced with Jupiter's season, Hemanta, the signs

Scorpio and Sagittarius.

4. Month of birth: Since lagna is in the 1st half of 2nd drekkana, the birth should have happened in the 1st month of the season i.e., when Sun transited through Scorpio somewhere between 15Nov - 15dec.

5. Day of birth: By applying the proportion of Sun traveled through the half drekkana we find that Sun should be in 0deg 24min Scorpio.

6. Tithi at birth: Sun is in the 9th degree, which indicate that the Tithi at birth was Krishna Navami. Which means that Moon was separated from the Sun by around 108deg. Adding this to the longitude of Sun, we arrive at 210deg 24min + 108deg = 318deg 24min = 10s 18d 24m. Thus Moon at birth should be in Aquarius between 6deg and 18deg.

7. Day or night birth: Since the prasna lagna is in night sign, the birth should have happened during the day time.

8. Lagna at birth: The Prasna navamsa lagna is Cancer, which means that the birth could have happened in Cancer or other watery signs such as Scorpio or Pisces or 7th from it, which is Capricorn.

Conclusion:

This horoscope belongs to my Mother, whose birth date and time had some ambiguity. Based on my casting of her horoscope, here is what we can see.

She was born when Jupiter was in Capricorn, Sun in Sagittarius and Moon in Pisces in Uttarabhadrapada Nakshatra. One must note that at the Kunda in the prasna is in Saturn's Nakshatra which is same as the native who is born in Uttara bhadrapada nakshatra. At birth Sun was in Sagittarius (instead of Scorpio as we found) and Moon was in Pisces (instead of Aquarius) as we found and she was born in Krishna Ashtami (instead of Krishna Navami that we found) and Sagittarius Lagna (instead of Scorpio Lagna)

This shows that we are almost near (behind by 1 sign), but may be god didnt want to reveal the actual horoscope since the horoscope of the person is actually known. For those who are interested in knowing all the planetary details, I am giving them here.

Body	Longitude	Nakshatra	Pada	Rasi	Navamsa
Lagna	5 Sg 01' 18.26"	Mool	2	Sg	Ta
Sun - MK	11 Sg 45' 52.76"	Mool	4	Sg	Cn
Moon - PK	8 Pi 52' 36.38"	UBha	2	Pi	Vi
Mars - GK	7 Vi 09' 17.01"	UPha	4	Vi	Pi
Mercury - DK	0 Cp 06' 44.66"	USha	2	Cp	Cp
Jupiter - BK	12 Cp 14' 28.49"	Srav	1	Cp	Ar
Venus - AmK	21 Cp 40' 33.92"	Srav	4	Cp	Cn
Saturn - AK	26 Le 16' 26.38"	PPha	4	Le	Sc

Rahu - PiK	19 Pi 13' 08.89" Reva	1	Pi	Sg
Ketu	19 Vi 13' 08.89" Hast	3	Vi	Ge

Praśna IV: Use of prasna arudha

There are many methods of prognosticating the nature of the query and the future from the Prasna Chart. I am narrating here one of the methods from the our tradition. This method involves use of a number between 1 to 108 to find the nature of the query, hidden aspects of the query and the answer too.

There are two ways of using this method which are as follows:

Method 1:

Divide the number by 9 and find the rasi and navamsa from the quotient and remainder respectively. Add 1 to the quotient to get the rasi in the following order, 1- Aries to 12- Pisces. In this case, 13 would be treated as Aries again (for number 108). Similarly the navamsa gained in the sign can be seen from the remainder. In this case if the remainder is 0, then it is taken as 9 (the last navamsa) and for such cases the quotient will not be added with 1.

For example, lets see what should be the rasi and navamsa for number 45. In this case quotient will be 5 and remainder 0. Thus the rasi would be Leo (quotient 5 and the Navamsa would be the last navamsa of Leo which is Sagittarius).

This principle is based on Navamsa since there are 108 navamsas in the zodiac, each number will correspond to a particular rasi and navamsa. Thus the duration of each number can be equated with 3d 20', which is the duration of 1 navamsa or a nakshatra pada.

Method 2:

Step 1. Find the Number Planet:

When the number is divided by 12, the quotient added with 1 will show the number planet. Since the number can vary from 1 to 108, the quotient can vary from 0 to 9. Here 0 and 9 signify the Sun (since $0+1 = 1$ and $9 + 1 = 10$, which is same as 1), 1 signifies the Moon ($1 + 1$). Thus in similar fashion, the number planet can found from the quotient in the week day order which is Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu.

In our example of 45, number planet will be quotient $3 + 1 = 4$ i.e, Mercury.

Step 2: Find the placement of the number planet:

When the number is divided by 9, the remainder when added with 1 will show the rasi where the number planet is supposed to be placed. Since the number is divided by 9, the remainder can vary between 0 to 8, showing that the rasi would be one of Aries to Sagittarius. Place the number planet in this sign.

In our example of 45, the sign where the number planet Mercury to be placed is Aries (0 remainder after division by 9).

Step 3: Find the number rasi and navamsa as given in method 1.

In our example number rasi is Leo and number navamsa is Sagittarius.

Step 4: Find the prasna arudha.

Bring the number navamsa to the rasi chart and count it from the number planet. Find the planet in the prasna chart and count as many houses from it to arrive at the prasna arudha.

In our example we have placed Mercury in Aries. Counting from Aries to Sagittarius (number navamsa) we arrive at 9 signs. Now we find Mercury in the prasna chart, which is in Sagittarius. Counting 9 signs from Sagittarius, we arrive at Leo. Thus Leo becomes the prasna arudha.

Principles of Use:

I am giving here the explanation on the use of the 2nd method using a real life prasna. Due to confidentiality, details of the prasna (who asked etc.) are withheld. This prasna was regarding theft of money.

To allow the reader to cast the prasna chart, the details are given below.

Date : December 29, 2007
Time : 11:26:51 am
Time Zone: 8:00:00 (East of GMT)
Place : 103 E 51' 00", 1 N 17' 00"
Singapore City, Singapore

Prasna Number = 45.

1. The root cause: The Arudha Lagna (AL) in the prasna chart becomes very important. It shows the root of the problem. Since the arudha lagna cannot fall in 1, 2, 6, 7, 8 & 12 houses, the root cannot be in these houses. Thus the root of a problem can only be traced to 3rd, 4th, 5th, 9th, 10th and 11th houses.

The exact problem / query can be seen from the lord of the Arudha Lagna (AL). It happens many times that the query asked is different from the root cause troubling the native. Thus even though a query can be of any thing, it can be traced to a root in the mentioned houses(3 to 5 and 9 to 11th).

In an illustration which I will give below, the native asked about a theft. The Arudha Lagna is placed in the 10th house while its lord Mars is placed in the 5th house and co-lord Ketu is in the 7th house with 6th lord Moon and the Karaka Saturn. Showing theft of money and also some 7th house problems. The theft was most likely done by servants as shown by the lord of the arudha lagna. The placement of Arudha Lagna in the 10th shows root cause of the problem is with authority and Venusine matters. In addition, Venus is the 9th lord showing her inability in explaining the situation to her father.

2. Queriect Mind: What's there in the mind of the querist can be seen from the Prasna Rasi, which our illustration is in Leo, in the 7th house from the Lagna with afflicted Moon, showing concerns of the native and inappropriate advances by male servants towards the native.

3. Hidden Answers: The hidden answers can be seen from the Prasna Arudha, which in our case also comes to the 7th house, Leo, which shows the 6th lord coming to the 7th house with karaka Saturn and Ketu. This shows that problem of inappropriate advances from the servants towards the native. There could be serious trouble due to involvement of Ketu as well. The native was asked to fire the servant immediately.

Snapshot Method of Interpreting a Horoscope

INTRODUCTION

One of the biggest hurdle to any beginner in Jyotish that when a horoscope is present in front, one tends to get lost in the multitude of factors involved in analysing a horoscope. This causes frustration and devotes one to study more and go deeper into the discipline. This article tries to address the issue and provides a guideline on how to go about analysing a horoscope. This article is by no means comprehensive as there is no substitute to hardwork and studying the Jyotisha-shastras in original. However, I believe that this can give a good kick-start to any beginner in Jyotish.

1. The Nature of the person can be known by the planets placed in the Lagna and its Trine and those who are aspecting it. These planets shall confer their naisargika (natural) nature to the native. Purest quality of planets are exhibited when they are exalted and when placed alone/ isolated, whenever they are conjoined with other planets they undergo modification. Different planets signify different aspects of personality.

2. The placements and conjunctions of planets show their impact on the nature of the person. However functional nature of planets based on lordships can indicate the situations and events that the native will be placed with.

3. Kendras are houses of Happiness. Natural malefics in these houses show that the native's life shall be full of struggles and it constitutes something known as Sarpa yoga, when all the kendras are occupied by Malefics. If not all the kendras are occupied, then also the yoga shall manifest partially. However under such circumstances, if benefics placed in the lagna or the 7th or aspect the lagna, then the yoga is broken and such significations shown by the benefic shall bring breadth of fresh air in the life of the native.

4. If the malefic planets placed in the Kendras are placed in the Own house or exaltation, this constitutes the Mahapurusha yogas and the person shall have saintly nature based on the tattva of the planet constituting the mahapurusha yogas.

5. If the malefic planets in the Kendras are placed in debilitation, the person enjoys prosperity after periods of struggle.

6. Best place for malefics to be placed are the upachayas [3,6,10,11] among them 3,6,11 are the best positions.

But if malefics are placed in 6th house 4,8 and 12 (Sukha/happiness trikona) unhappiness and misery. Specifically malefics placed in 4th gives unhappiness at home or home country, in the 8th it will curtail longevity and in the 12th house it will have asubha yoga (inauspicious combination) wrt lagna and give unwanted expenses in concurrence with the nature of the malefic.

7. Best place for benefics are kendras and trines. Benefics placed in the 6th, 8th and 12th house, do good to the significations of those houses but with the cost of destroying their natural and functional significations.

STRENGTHS

1. Any house which is placed with benefics in kendra and trikona will prosper. The house suffers if it is placed with malefics in kendra or trikona, provided they are not the lord or karaka of the house concerned.

2. If lord of a house or karaka aspects (graha drishti or rashi drishti) the significations of the house will prosper.

3. If natural benefic aspect a house, it then protects the house.

4. Protectors of a house are the Karaka and the lord. They shall always try to protect the house and its significations. If they are strong, the protection is strong, however, if they are afflicted (placed with enemies/ malefics) or weak (placed in debilitation/ marana sthana), they might fail to protect the house/ natural significations.

5. A house suffers if they are afflicted (placed with enemies/ malefics). If the lord is afflicted, the karaka comes to the rescue and if the karaka is afflicted the lord comes to rescue. If both are afflicted, none can rescue the significations. If the lord of any house is placed with the karaka for the house, the house prospers.

WEAKNESS

1. Any planet aspected by a malefic, who is not a friend is said to be afflicted. [Sun and Mars do not afflict Jupiter]. Please note the natural friendship and enmity among the planets to understand this.

2. Nodes (Rahu and Ketu) afflict every other planet. Nodes cause corruption of natural significations, being a shadowy planet.

Rahu-Jupiter: Guru Chandala Yoga- The native is skeptical to any form of knowledge and the guru. Also show manusya hatya (death/killing of human)

Rahu-Mars: Vijaya Yoga- Win using any means available

Rahu-Mercury: Causes perverted logic

Rahu-Sun: Aditya Chandala yoga- Lack of conscience/ dharma

Rahu-Moon: Shakthi yoga- Mentally unsettled

One must see where the yoga is happening and its association with the lagna/ atmakaraka for the native's involvement in the bad yogas.

3. Malefic Enemies in conjunction or 1/7th from each other cause trouble in the house whether they are placed. For example following yogas are dangerous and shall harm the house where they are placed.

Sun-Saturn

Mars-Saturn

Rahu-Sun

Rahu-Mars etc.

4. Planets defeated in planetary war (two planets placed very near are said to be in war, a planet that loses longitude has lost the war) fails to protect, its signification and also the significations of house owned by it suffers.

5. Planet in debilitation is weak to protect its house and significations. A planet in Maran Karak Sthana (MKS) is weak and it fails to protect its house (s).

6. A planet who is combust is also weak. However, it is seen that the natural significations of a combust planet is enhanced due to brilliance and energy of Sun, however, the house owned by the planet suffers.

7. Debilitated planets weaken the house they are placed in and also the planets they are placed with. This is because, debilitated planet is like a resourceless guy, trying to gain from its environment.

8. Benefics and karakas placed in 2 or 12 the promote the house. Benefics either in the 2nd or 12th cause Subha yoga, whereas in both the house cause subhakartari yoga.

9. Fifth house is house of inner harmony (inner peace) 'chitta' in sat-chit-ananda. If placed with saturn or rahu person becomes restless and cannot be at peace as they are quite opposed to the karaka Jupiter. Badhakesh placed in fifth with affliction, person becomes insane.

10. If there is conflict between planet placed in fifth and lagna the native suffers due to restlessness.

11. Functional nature of any lord placed in 6,8, or 12 from lagna suffers because enemies (6th) or weakness of past life (8th nija dosha) or past debts (12th) or if those dusthana lords are placed in those

houses. Badhakesh placed in any house, that house may suffer due to black magic.

12. If a house lord is placed in a Dusthana from the house itself then the external significations of the house suffers, such as the relatives ruled by the house etc. However, if it placed in a dusthana from the lagna, then the native suffers wrt to the house under consideration and the internal significations, such as dhana (2nd), parakrama (3rd), happiness (4th), power/ authority (5th) etc., shall suffer. Thus for example, if the 4th lord is in eighth and the karaka Moon is weak, then the person would be concerned about something related to his mother, however the mother might not suffer as the lord is placed in the 5th from 8th.

13. A house suffers if its lord is in rasi sandhi or Gandanta. Whenever a planet is placed in the Rasi Sandhi, it becomes very weak to protect its houses. The duration of rasi sandhi would be 1 nakshatra pada (3d 20m) each side of rasi junction. Among the Sandhi, the three gandanthas (sandhi between Pisces-Aries; Cancer-Leo; Scorpio-Sagittarius) are the most harmful.

14. The controller of sukha trikona is the 4th house [kendra houses control the trikona]. If 4th house is afflicted the person faces misery. If 4th house is badly afflicted, person can have suicidal tendencies. This is aggravated if the 5th house from Moon is also afflicted (with malefics).

CAREFULLY JUDGE THE STRENGTHS AND WEAKNESSES OF EACH HOUSE AND THEIR KARAKA, THE AFFLICTIONS AND THE SALVAGING FACTORS & THEN PRONOUNCE THE RESULTS, WHICH WOULD NOT GO WRONG. ALONG WITH THIS GENERIC ANALYSIS, ONE NEED TO SEE THE NATURAL YOGAS (GURU-MANGALA, SASI-CHANDRA etc.) AND THE FUNCTIONAL YOGAS (DHARMA-KARMADHIPATI YOGA, DURYOGAS) ETC. TO DO A COMPLETE ANALYSIS OF THE CHART.